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THE NEW ERA

Journal of the World Education Fellowship

Vol. 61 No. 1 January/February 1980

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2nd Floor
Page 26



Parents are welcome

THE NEW ERA incorporating World Studies Bulletin and Ideas

ISSN 0028 5048

Vol. 61 No. 1 January/February 1980

Editors in UK:

Colin Harris, Hertfordshire College of Higher Education, Hertford SG13 3QF
Nick Peacey, 29 Woodlands Gardens, London N10 3UE
Leslie Smith, Antony Weaver, University of London Goldsmiths' College, SE14 6NW

Associate Editors:

Patricia A. Bauch, 1100 Glendon, Los Angeles, California 90026, USA
Dr Marion Brown, Hudson House, PO Box 7135, Ardsley on Hudson, New York 10025, USA
Dr Monroe D. Cohen, 717 Sligo Creek Parkway, Apt. 403, Takoma Park, Maryland, 20012, USA
Lionel Desjarlais, Faculty of Education, University of Ottawa, Canada
Francine Dubreucq, Ecole Decroly, Dreve des Gendarmes 45, B-1180 Brussels, Belgium
Kallolini Hazarat, 22 Carmichael Road, Bombay 26, India
Ester Hermansson, Guldringen 36 11, 42152 Vastra Frolunda, Sweden
Dr Swarna Jayaweera, Education Faculty, The University, Colombo 3, Sri Lanka
Dr Masami Maki, National Institute for Educational Research, 6-5-22 Shimo-Meguro, Meguro-ku, Tokyo 153 Japan

Hine Potaka, RD9 Te Puke, Bay of Plenty, New Zealand
Betty Reardon, World Council for Curriculum and Instruction, Box 171 Teachers College, Columbia University, USA

Dr Hermann Rohrs, Der Ruprecht-Karl-Universitat, Akademiestrasse 3, D-6900 Heidelberg 1, West Germany
Ken Watson, Department of Education, University of Sydney, Australia
Jerome Wood, Swarthmore College, Pennsylvania, USA

Illustrator

Fiona Bell Currie, 65 Lansdowne Lane, Charlton, London SE7

Parents are welcome

Edited by Antony Weaver and Leslie A. Smith

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The Editors
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Correspondence on editorial matters should be addressed to the co-ordinating editor: Antony Weaver School of Art, Goldsmiths' College, London SE14 6NW. **Reviews and books** for review should please be sent to the reviews editor: Colin Harris, Hertfordshire College of Higher Education, Hertford SG13 8QF. **Subscriptions** The annual subscription for six issues including postage, is £5 or \$10. Cheques should be made payable to 'The New Era', and sent to Joan Watson, Distribution Secretary, 54 Fontarabia Road, London, SW11 5PF.

Parents are welcome

Nicholas Gillett asks us to recognise that the roots of schools are to be found in the lives of the present day families and in the history and current events of the neighbourhoods which they inhabit. We are impoverished when these roots are tenuous, and, if we are constantly on the move, it is all the more important to learn how to put down roots in new places. Do you, dear reader, agree? Or are you one of those who cherish their privacy and wish to make friends, and to follow interests, outside the local community? This matter is one of the interstices that have been revealed in the usual rather pompous pronouncements on home and school relationships. We have studied the considerable literature on the subject and note, amongst other things, that authors' references tend to be nationally exclusive. This we have tried to remedy to a limited extent in our lists of references and in a special bibliography (see inside back cover).

The contents have come about in two ways. Firstly, our co-ordinating editor was granted a Leverhulme fellowship which financed his visits to schools, parent groups and local officials in England and overseas. Secondly, when in Australia in 1976, and in the United States in 1978 he helped to run workshops on this theme at the WEF conferences held in Sydney and Ypsilanti, and through them arranged the bulk of subsequent visits. Special thanks for this go to Nasrine Adibe, Jerry Blanchard, Sam Everett, Ed Klugman, Ted Rice and particularly to our new associate editor, Monroe Cohen, formerly of ACEI., whose advice and stimulation has been inestimable, and through whom the visit to Stephen Bedi at Takoma Park was made.

The editors have enjoyed talks with Christine Deer in Sydney and in London. They have worked closely with Nicholas Gillett, a mine of information in Bristol, and founder of the National Confederation of Parent/Teacher Associations some years ago. Through this study Gillett and Weaver have unearthed Keith Watson in his lair in the comparative educa-

tion department of the University of Reading. He takes a more detached view than the four other contributors, and looks to the future from the standpoint of one who has worked in several continents.

The opinions are the respective authors'; however, they could not have been gathered together but for the WEF. We have left the reader to put two and two together, and to discriminate between the clashes that have occurred.

The living example described by Stephen Bedi at Takoma Park whereby parents 'participate in staff selection . . . and assist in program development and curriculum design' etc. (see page 17) perhaps is an answer to Chris Deer's cry that more structure in this regard is needed within the school (see page 21).

The same examples given by Bedi in USA, and Pettit's category of teachers as 'community facilitators' in Australia (quoted by Deer, page 24) give the lie to the extraordinarily narrow outlook of Parsons (quoted by Taylor in Weaver's article; (see page 7) that a teacher's role 'must be achievement orientated' rather than to see the individual child as a whole.

This last point illustrates our major theme that parents should become partners in the educational enterprise, not merely involved or participating. In a pertinent review, David Holbrook, writing as a parent, is able to show that the attitudes of some teachers, and of some of the text books they use, are inimical to a humane upbringing. Keith Watson concludes that the wisdom and capabilities of parents will increasingly come to be shared by teachers and administrators during the next decade.

ANTONY WEAVER
LESLIE A. SMITH

When did we last see your father? Historical background in England and the United States

Antony Weaver, University of London Goldsmiths' College

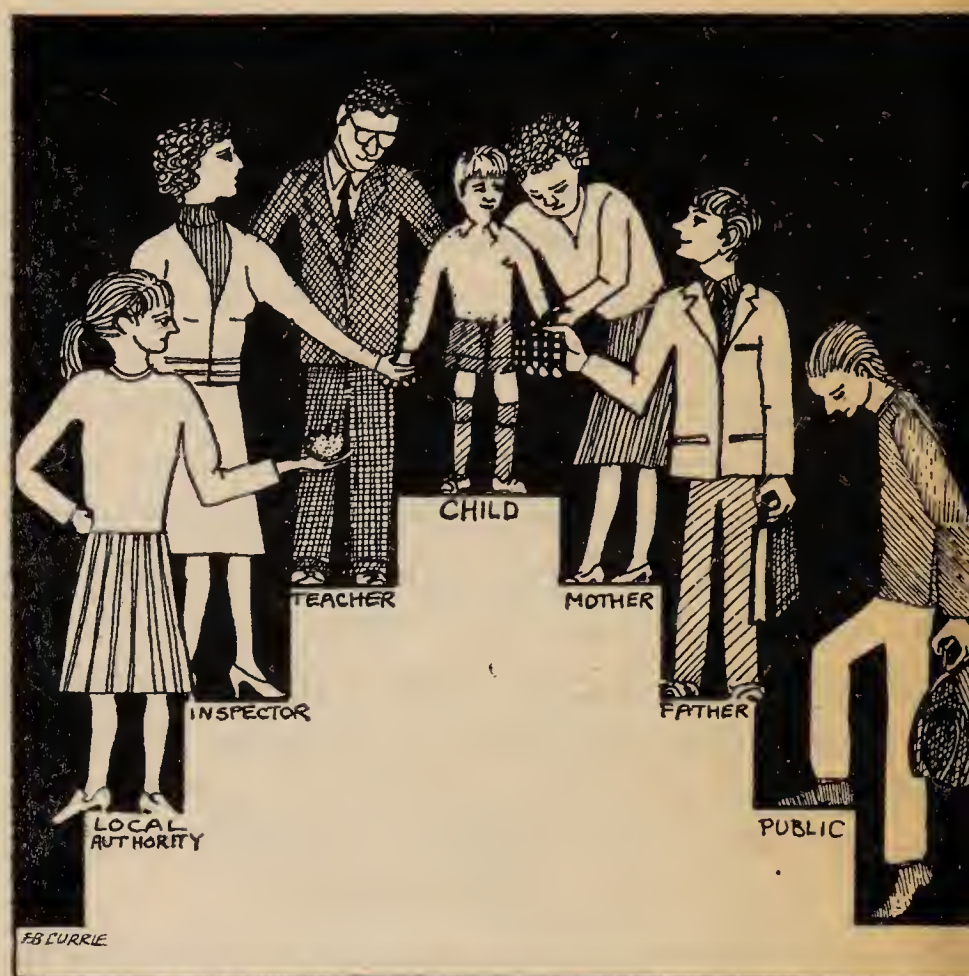
This article attempts to sketch the background for those that follow. It explains that in England there have been three main influences working for the mutual involvement of parents and teachers. (i) The independent fee-paying schools, both 'public', in the English sense, going back 600 years; and co-educational progressive. Though non-local, the parents of these schools have played a significant part as founders and as members of the governing bodies. (ii) Government Reports, such as Newsom and Plowden, and other research, have shown that children progress more successfully through whatever the educational system is if they feel that their parents support it and understand what they are doing. (iii) The enterprise of certain Directors of Education, such as Morris, Mason and Clegg, has integrated the schools with the neighbourhood to a greater extent than before, and encouraged parents to become involved.

Some implications of the Taylor Report (1977) are then looked at. This recommended a partnership in which each school should have its own governing body consisting of equal proportions of teachers, parents, local people and representatives of the education authority.

In the United States, eschewing any significant number of independent schools, Americans of initiative have worked through the School Boards of their locality. Thus it has not been a big step for them to become participators and consultants in the schools themselves (as Bedi's article describes).

Finally, there is a discussion of the disenchantment with the current school system and with the welfare state itself, on both sides of the Atlantic. The danger is noted that the attempt to help individual families may turn to a strengthening of the professionals instead. In the end it is hazarded that teachers and administrators may begin to see themselves as enablers for the parents instead of, or as well as, providers for the children.

In the middle ages education in the countries of Europe that are now industrialised had been provided in close association with the Christian Church, of whatsoever denomination that might have been. This applied to the university of Paris at Notre Dame and to the monastic style of life and studies at Oxford and Cambridge as well as to the independent



public schools (in the English sense of fee paying, single sexed and usually boarding at Winchester, 1387, and Eton). There were also of course guild schools and later on municipal grammar schools, and home-tutoring in the Russian manner for the wealthier classes.

During the nineteenth century, although in opposition to some employers who wished to retain cheap child labour, but spurred on partly by motives of philanthropy and partly by the growing demand for literate factory workers, the several States at various stages took upon themselves responsibility for the education of everyone. This came about in France in the aftermath of Napoleon, in Germany under Humboldt in the 1820s, but in England not fully until 1870.

It is noticeable that the same period saw the burgeoning of the spirit of nationalism and imperialism which the schools of all countries were undoubtedly used to foster.

The 1860s in England saw new foundations of public schools — such as Clifton, Marlborough, Wellington — to be followed by new universities and of women's colleges at the end of the century. As a reaction to the traditions of the public schools there were established independent progressive schools, such as Abbots Holme (1889), Bedales and King Alfred (1898); and a second wave emerged in the 1920s, all co-educational and boarding, namely Dartington, St. Christopher, Frensham Heights and Summerhill.

The founders of both types of fee-paying schools usually included middle class parents who saw to it that an education they approved of was provided for their own children. For the moment we will not consider what was the ethos of these schools, whether public or progressive. As time went on the founders were succeeded by old boys and girls, i.e. ex-pupils, who served on governing bodies, and, becoming personal friends of the staff of the co-educational schools, discussed and took part in day-to-day arrangements too.

At the other end of the social scale, in the 1930s, Henry Morris(1) established a remarkable group of colleges in half-a-dozen villages in Cambridgeshire, such as those at Ely, Peterborough, Sawston and Linton. This represented a bold attempt to design appropriate buildings and to make them available to grown-ups as well as to children. Indeed the village colleges became the focal point for the life of local communities.

Since the 1944 Education Act, Local Authorities have been obliged, not merely authorised, to provide secondary education for all, officially according to the 'age, aptitude and ability' of each pupil as an individual. But it has been assumed that it is the prerogative of the State — as formerly it had been of the Church, only with different vocations in mind — to train the next generation in the skills needed for a job in a technological and nationally competitive society.

It gradually came to be realised, as a result of research by workers such as J. W. B. Douglas(2) or Patrick McGeeney(3), at the primary stage, that children proceed more happily and successfully through an educational system, of whatever variety, when they

feel that their parents support them, and understand the significance of their progress. Thus arose a great many attempts by teachers to interest the parents in what was going on and to welcome them in. An important and specific example is the influence of the Bullock Report (1975) which made a number of recommendations, namely 40 52 70 71 140 141 142 143, concerning work with parents and home/school relationships in connection with all aspects of the teaching of English.

Outstanding work, too, had been done by certain Directors of Local Education Authorities. Alec Clegg, of the West Riding of Yorkshire, aimed to fit the schools to serve the needs of the neighbourhoods many of which in fact were 'educational priority areas'. This phrase derives from the Plowden Report (1967) which made a number of recommendations to emphasise the importance for the individual child of a close relationship between home and school(4). Indeed the Newsom Report, four years earlier, had stated that 'the schools cannot do the job alone, and parents cannot delegate their responsibility for guiding their children'.

Typically for England, educational provision varies from one region to another. Thus, in the 1950s, another Director of Education, Stewart Mason, had introduced what became known as the Mason/Leicestershire plan (with some acknowledgement to Robin Pedley) whereby the twin evils of selection at 11 plus, and very large secondary schools of 2000 pupils, as were to be seen in London, were avoided by the opening of end-on high schools. Twenty years later (see Fairburn [5]) Leicestershire led the way in the establishment of Community and Sixth Form Colleges (for 16-18 year olds) such as at Countesthorpe, and as described by Cyril Poster(6) who had himself served his apprenticeship in Cambridgeshire.

Thus it appears that the main purpose of fostering parent/teacher relationships within the local authority system has up till now been to facilitate the pupils' progress through it. Parents of primary aged children have come as helpers, in a somewhat impersonal way, in the library or at the swimming pool, or in raising funds or in organising transport or expeditions; or, have acted as aides in the

classroom but, on the whole, in a more subsidiary role than in the United States. They have been made to feel more or less welcome, and have been given much more information than formerly about the school, orally or on paper(7).

In addition, the parents of young children have been helped and given confidence by the teachers in handling their own families and small groups of the children of others.

Shortly before the secondary stage there are questions about the best ways in which to prepare both parents and their children to choose the next school, when the administrative set-up allows this; and, later, to participate in deciding on specialist studies in the light of the pupil's own inclinations and possible career.

A dilemma that becomes increasingly acute, and which is discussed by Christine Deer in her article on Australia, is how parents of teenagers may encourage their offspring's independence and self-reliance, while maintaining their interest and not appearing too prominently on the school scene.

The greatest obstacles to parental involvement would seem to lie on the one hand in the minds of the teachers and the Authorities' officials who are not convinced that it makes much difference, and hence regard efforts in collaboration as a tiresome extra duty; or, on the other hand it lies in the parents themselves who look down upon or are nervous in the presence of the school people. And there are social-class and ethnic conflicts between groups of parents in a locality (see Lynch and Pimlott[8]).

Taylor Report — school governance

A controversial realm, but one in which a recasting of home and school relationships may be broadened in the future is in the composition of school governing bodies. It is proposed by the Taylor Committee(9) that responsibilities should be shared between parents, teachers, citizens of the locality and the Education Authority. Supporters of the Taylor Report, and Tom Taylor himself, tend to believe that a genuine **partnership** is needed, which is a step further than either involvement or participation(10,11).

To say this is to affirm a belief in what was

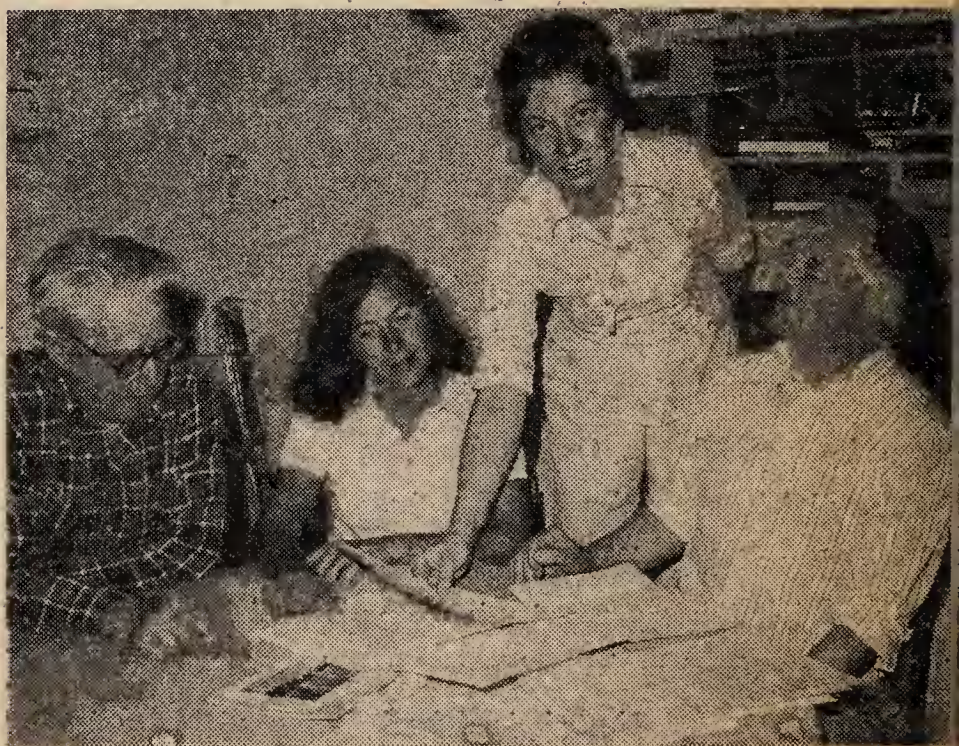
originally understood by democracy. It has more to do with the conduct of people on the spot than with voting through a ballot box and the delegation of powers to a local or national government. It implies that education should not be something imposed by one set of people upon another.

Allied to this is the practice of shared responsibility over social matters by pupils in certain progressive and special schools, and over curriculum and assessment procedures by students in certain colleges of art or architecture.

Parents who join in the partnership, who share in the task of evolving a philosophy and keeping a grip on finance, may find that they are educating themselves in the process and those with whom they are collaborating. Parents wanting their children educated in what they consider to be the best way, will cease to rely implicitly on the pronouncements of politicians and officials or upon the opinion of the teaching profession because neither is infallible.

The United States

In 1647 the Massachusetts Bay Colony first passed a law stating that towns with a population of 50 or more families had to maintain a free elementary school (those of 100 or more had also to maintain a secondary school). In the middle and southern colonies however, schooling remained largely in the hands of private or church agencies and was



Sam Everett and Tony Weaver in discussion with two teachers at Kent Elementary School, New York State, September 1977.

supported by their respective funds. In the nineteenth century the decisive European influence upon aims and methods was that of Pestalozzi and Froebel, particularly upon middle class education. By 1860 many Americans were talking about 'common schools' — which was what they, in contrast to the English, meant by a public school system. By 1875 every State in the Union had established such a system, and by 1918 attendance was compulsory. Only a very small minority of schools were fee-paying, and thus, maybe, influential citizens took more interest in, and participated in, the local School Boards.

The development of provision was given a fresh and very great impetus by the work of John Dewey (1859-1952) and naturally coalesced with the Progressive Educationists of the 1920s and '30s. Parent-Teacher Associations became prominent in those days, as well as mental health associations, along with the forerunners of child guidance clinics, and parent-run co-operative nursery schools. The aims were not simply to learn about rearing one's own children but to help shape the future society, and to enable the children to fit into it. By the 1960s the influence of Carl Rogers and his associates, stressing the therapeutic nature of education was making itself felt.

Another strand, originally called mainstreaming, had for its purpose the use of parent education and home visits to integrate the flow of large numbers of immigrants into the mainstream of American society as it was (12). The schools were seen as a kind of melting pot helping to socialise the newcomers upon their arrival. Not only have these efforts spilled over from the schools themselves into social work, home nursing, provision of settlement housing and adult education, but the very words 'melting pot' have sounded arbitrary and implied little respect for varied backgrounds and culture contributions.

In practice there have been some remarkable examples of initiatives taken by independent bodies through the school system. One of the most famous was the Mott Foundation in Flint, in north Michigan. Charles Mott, an automobile engineer, in 1928 started to work with the school board so that it set up even-

ing clubs for young people and adults, recreation facilities, gradually special education, and finally a College which otherwise could not have been afforded. Mott's notion of community schools spread and was adopted by several hundred school boards in other parts of the country. It is noteworthy that Mott chose to work through the school board, as indeed did the people of Winnetka near Chicago, rather than set up independent institutions as would probably have happened in England (13).

By the 1960s mainstreaming had shifted its concern from the integration of immigrants to the problems of disadvantaged people already in the country. Today this means attempting to bring children with handicap into the most enabling environment that can be devised, as well as catering realistically for the southern blacks streaming into cities such as to Washington D.C., New York, Detroit or Boston. Since the establishment in 1913 of the Children's Bureau, which had been set up to investigate and prevent the exploitation of child labour, the first large scale federal government effort was the 'war on poverty'.

The Head Start Programme, sometimes described as a salve to middle class conscience, was directed from the top and intended to improve the lot of disadvantaged children and their families. As time has gone on the federal grant has diminished and there has been considerable variation between States in the way in which they have continued to keep the Programme going (14).

Conclusion

A study of home-and-community relationships reveals much about the nature of society as well as about educational principles.

In claiming to be democratic the governments of the world imply that the processes by which they are put into power, and removed from it, are fair, legal and more or less in line with a consensus of public opinion. Nevertheless, through the control of its police and armed forces, through legislation and taxation, the power of a government — or the state machine — is immense. And what is at one time a democratic regime may be seized by a dictatorial group from

within or without overnight. To mitigate such an extreme event one may ponder upon what grass root practices and self-sufficiency, of merit in themselves, can still be retained by the ordinary people — as was exemplified by the people of Norway (especially the teachers, in fact) who, though over-run by Hitler's army, succeeded in nullifying Quisling's intentions to introduce a corporate state and the Nazi ideology.

Though liberal minded people applaud that the state systems have largely eradicated illiteracy, or, in opposition to the prejudices of the local people, as in Rochester, have desegregated the schools, yet, at the same time, they have fostered nationalistic attitudes, and, in England, they have perpetuated belief in a particular religion.

Two aspects of disillusionment with State-provided compulsory education have immensely proliferated in the years since the second world war.

Firstly, there is a disenchantment by university students and by secondary school pupils over the relevance of subjects offered for study, as well as over the traditional methods of learning them, especially in a period when such studies do not necessarily lead to employment. And there is great resentment at the authoritarian basis of discipline in schools which coerce attendance and application to work (in England still by the use of the cane) upon a growing proportion of truants: how is it that force is necessary at all? On the contrary, however, Stephen Bedi, in his article on Takoma Park in USA, describes the building up of the curriculum itself and its methodology by laymen in conjunction with the professional teachers and educational administrators. They have to consider an appropriate balance of cognitive development — which Schools Without Walls, such as Parkway Philadelphia, still emphasise, only outside the classroom — with emotional maturity and aesthetic and creative sensibility. This falls into the same context of education as a life-long process when parents are students, at school with their children, or of a radio or television university, and when workers are teachers of apprentices.

The other aspect of disillusionment concerns the very rationale of the welfare state.

This stems from the cry of the ecologists who question whether through large scale industrialisation and nationalism the economic needs of mankind are likely to be met, and similarly whether the health services promote or neglect more sickness than they prevent. Intermediate technology and decentralised neighbourhoods imply widespread individual or small group, planning and responsibility. What has become known as the field of 'development education' will not only be geared to such objectives but take on a do-it-yourself character, in which parents and grand parents, alongside the professional experts will have defined its purposes.

The need for the citizens to be educated in the widest sense becomes more than ever apparent if they are to stand resolute against doctrinaire interference.

Finally, let us consider some of the influential writers on both sides of the Atlantic whose points of view are symptomatic of current thinking. Don Davies (15), for example, director of the Institute he founded for Responsive Education housed in Boston University writes:

'Many Americans are fed up with the bes and the brightest making decisions for them about wars, taxes, zoning, hospitals and schools. They are frustrated with slow-moving unresponsive bureaucracies that crowd the landscape. They are suspicious of politicians and experts. Some are retreating into apathy. But others are organising with like-minded people to build healthier communities and institutions and to demonstrate that ordinary Americans can be self-governing.'

Ivan Illich has been concerned with those who 'reatreat into apathy' which in his view is a condition the welfare states tend to foster and his work is echoed by Everett Reimer, or Colin Ward in the UK., who advocate a transformation of schools as outmoded institutions.

The point to be made is that the purveyors of the educational system, whether they be administrators or zealous teachers, have acted with a kind of arrogance. With the best will in the world they have devoted their lives to setting up institutions which they think will be good for the people. Furthermore, they put the parents through their own particular

groups in inviting them to participate.

Comprehending the fundamental importance of the family, however unconventional its form, well-meaning attempts have been made to develop the school counselling services, linked to health and to town planning. Maurice Craft and his colleagues (*Linking Home and School*[16]), have taken up this cause with vigour, but they seem to be uncritical or unaware of the debilitating dangers that occur when a desire to improve the welfare services for the benefit of the family largely succeeds in strengthening the professionals instead. An exception is provided in the chapter in this book by William Taylor who raises moral and political questions in pointing to what he sees as a somewhat absolute conflict of aim between parents and teachers:

'Psychologically, as well as socially and historically, the school has served to divide children and parents. . . The orientation of teachers must be different from that of parents, who are concerned with the whole child in a way that is different from the teachers concern. . . The parental role emphasises acceptance of the child, warts and all, irrespective of standards of performance. . . For the teacher the situation is different . . . her role imposes upon her a more objective, achievement orientated approach.'

Yet even Taylor seems to ignore that the objectives of the teaching profession may come to be modified by closer partnership with the parents: so that the objectives become educationally therapeutic, in the sense advocated for example by Carl Rogers.

Several instances in certain places, however, go to show that the school's claim on the child is giving way, somewhat mechanically, to that of the parents. For example in *Wisconsin v. Yoder* the Supreme Court ruled that Amish parents have a right to keep their children out of school. 'The child is not the creature of the State,' the Court said; 'those who nurture him and direct his destiny have the right, coupled with high duty, to recognize and prepare him for additional obligations' (17).

Kenneth Keniston, in a far-reaching study of the American family, commissioned by the

Carnegie Corporation in 1972, advocates that the state and federal governments should subsidise families so that they can buy the services they want, instead of being dependent on what is offered free of charge by a welfare and education system. Understandably, too, he includes the notion of parents as 'consumer evaluators' to test and criticise from the outside, as is done of a commercial enterprise (18).

Positive, ingenious and worth-while in themselves as the proposals of Davies, Craft and Keniston are, they seem to lack the charitable and educational principles that the WEF has tried to formulate during the greater part of the 20th century.

These principles were demonstrated by teachers who understood that it was not their job simply to offer their wares, like A. S. Neill, and leave the children to take them or leave them; nor to be achievement orientated; but to recognise themselves as 'masters', in the sense propounded by Herbert Read, who initiate their pupils to grasp new knowledge and to discover their own mode of expression. Nicholas Gillett, in the article which follows embodies the principles and describes how this is being done in 'teaching for overspill'.

Translated for administrators and inspectors this means that they put their emphasis on helping parents to help themselves in a genuine partnership. The essential personal relationship is the one refined and elaborated by George Lyward when chairman of the English Home and School Council in 1929 in the 'delicate triangle' formed by teacher, pupil and parent. Some administrators and inspectors may in future come to see themselves rather more as enablers and facilitators for the adults in their neighbourhood than the providers of teachers and buildings for the children.

ANTONY WEAVER

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Antony Weaver, senior lecturer in Education, Art Therapy Unit, University of London Goldsmiths' College and, since 1971, co-ordinating editor of *The New Era* BA Cambridge; Education Diplomas London Institute D.Phil. Oxford.

Taught for 15 years in independent and local authority schools in England and France. Warden of residential clinic for emotionally disturbed children 1950-54, engaged in teacher training since 1956.

Publications: 'They Steal for Love'; 'War Outmoded' Married to Alla Perepletnik.

Acknowledgement

Finding an appropriate title for the theme of this issue of our journal was made difficult through the usage afforded to expressions like 'Home & School', 'School & Community' and so on. We wanted a short, pertinent title; and in the end settled for 'Parents are welcome' as being an expression which pointed to the nature of the articles we wished to present. Mr P. McGeeney and his publishers, Longmans, no doubt had similar problems when choosing a title for a book in 1969; and they, too, adopted 'Parents are Welcome' as the most appropriate title. Because we have used this book by P. McGeeney in our 1979 studies, it should be accepted that we have been influenced by the book's title and we acknowledge our debt to both Mr McGeeney and Longmans Ltd. for suggesting to us the title we should use for *The New Era*, Vol. 61, No. 1 (Eds.)

Ideas

The theme of this issue of *The New Era* has been the subject of attention by the journal *Ideas*, the curriculum journal of University of London Goldsmiths' College on several occasions. In particular, 'Relationships' (No. 21, Library Edition Series 2), 'Ways & Means' (No. 23) and 'Combined Operations' (No. 24) both in Lib. E Series 3A, and 'Home & School' (No. 32 in Lib. E Series 5), will be of interest. The Library Editions *Ideas* are available from Goldsmiths' College, London SE14 6NW for £30.00 the complete set or £5.00 per volume (plus postage outside UK). (Eds.)

New Trends in Home-School Cooperation in the United Kingdom

Nicholas Gillett, University of Bristol, School of Education

Many towers have been tried and found wanting. Too few climb to the top and those who do lack a sense of direction, some of them even fall from the turrets. The penetrating influence of the Public (Boarding) Schools during a century or more, though beneficial to day-schools in several respects, has hampered the growth of parent-teacher cooperation, because on the one hand the support and understanding of parents could be taken for granted and on the other the practice of cooperation has inevitably been hampered by distance. It is proposed here to describe a few of the new trends making good this defect, in schools and homes which enjoy the more usual daily tidal movement between them. It is an appropriate exercise for 'The New Era in Home and School' as it was once called, and timely because of the wide acceptance of such researches as Dr Douglas' (1) showing the enormous importance of parental interest and encouragement even to measurable school attainments.

In selecting trends the long steady growth in the quantity and quality of Parent Teacher Associations is not included even though the number of homes affected is now a million. This is too old; a development which is too recent is the growth in the proportion of teachers who live outside the catchment areas of their schools and thus give rise to the taunt that they 'motor each morning through enemy-occupied territory' to take up their posts and 'beside the blackboard' as 'suspect persons'. Much has been written by sociologists about the difficulties of middle-class teachers coping with working-class pupils arising from differences of language and values; less has been written by ethologists about the concept of territory applied to school issues.

Home-school contacts demand skills in cooperation such as the social skill of seeing ourselves as others see us and this only exists as an occasional by-product of a democratic



way of life. Unfortunately, democracy often leads to domination by the ambitious who are greedy for power, and to the spread of elaborate competitive ladders for promotion in industry and the professions, which are mirrored in the competitive examinations in secondary schools. This process favours concentration on individual success rather than cooperation; there are few prizes for good team-work in schools or industry. It is therefore not surprising that some of those who rise in the teaching profession to headships find difficulty in cooperating with parents. They are apt to see parents as threats to their authority rather than as allies in a common task, people to be warned rather than welcomed. The evidence lies in the information sheets handed out to new parents when their children start secondary school. Unfriendly warnings rather than friendly welcomes set the tone far too often. When pressed on this subject a headmaster remarked, 'I've got a job to do; I'm not a salesman' (2). He did not seem to know that his job might become easier and more enjoyable if he explained to

his partners what he was doing.

Although the topics which follow have been treated separately, in practice they overlap. For example, liaison teachers may decide to promote leisure activities; community centre schools facilitate teaching based on local resources; and so on.

Liaison Teachers

The apparent success of Home Visitors for the pre-school age group has raised the question whether the process could be continued profitably during school years. The quality of life and the quality of family life lie very close together and it is reasonable to assume that schools have something to contribute to the enrichment of family life, if only appropriate ways can be devised for them to do so. Parents' meetings have met with some success and more often when the teachers concerned are fully aware of the various potentialities of the various homes. This awareness springs not merely from a natural empathy and a willingness to listen in discussion groups but also from home visiting. Ideally every teacher would visit a number of homes, especially of 'good' homes. If this is done in the first five years of teaching, it enables him habitually to relate his teaching to the quirks of home life and activities based on the home.

Accordingly, in a handful of places, experiments have been conducted by appointing home-school liaison teachers. In Belfast an additional member of staff for this purpose may be employed by any school making the request. At the beginning they interpreted their task according to their own preferences. Some undertook to visit all the homes in order to foster support for the school, to smooth out difficulties and to praise achievements. Usually the newcomer to the school was made responsible for a class and a senior teacher undertook this delicate task. This was not always so when the extra teacher relieved each colleague in turn so that everyone could visit the parents of their own children.

Besides visiting, the liaison teachers arrange evening meetings with parents, and in many schools, as school rolls are falling, it is possible to turn over one class-room for use

by parents during the day-time. Such rooms are used by those who volunteer as teachers' aides and they are sometimes equipped with work tables for making and repairing apparatus, with sewing machines and a sink. In the first year little progress was made in developing children's leisure activities, but in the course of all these different contacts, teachers and parents come to a much better understanding and can help each other, for example when one party is seriously under-estimating or over-estimating the potentiality of the child.

The work of the liaison teachers conjures up a vision of families where each member is accepted or even respected, where enlightened interests and activities flourish and the value of the school is appreciated. It is ironical that this should be occurring in the city of hatred and fear. One of the outcomes of the visiting was the realisation that ordinary courses in colleges of education provide teachers with no skills for communicating with parents. For the most part students assume that home life in general is similar to what they have experienced themselves, that the use of books and television is similar and so on. The hidden curriculum of the home is very powerful indeed and often determines the attitudes of children to their school work. The value of involving parents more closely in the life of the school becomes more apparent to teachers when they visit the homes.

Lessons for Parents!

It is not surprising that parents are willing to 'go back to school' to experience what their children are doing. Families are smaller, parents have more time and more of their emotional eggs in fewer baskets so they sometimes seem unduly anxious about how well their children are doing, treating them as though they were racehorses in training for a great race, and teachers occasionally murmur about the ravages of undivided parental affection. Happily, this interest is often of a more helpful kind and leads to a desire to help with homework or talk with their children about what they are doing in school. The wish to know about new subjects, or new ways of teaching by being taught school lessons arises from this. Naturally some subjects are

a special demand. The new mathematics puzzles many who are quite confident about their old mathematics. They want to know the reasons for the change. Equations may be familiar but 'sets' are not. Nuffield Science falls into the same category; parents are familiar with learning the facts of science more than they are with science as problems. One such lesson was not announced in advance. A primary school was holding an open day and an infant class performed impressively on its percussion instruments. Then the brave headmaster asked the children to pass their triangles and castanets to the front row of the audience. Everyone laughed when the adults, the Mayor included, got to obvious difficulties as they attempted to play the same piece following the notes written on the blackboard.

A Comprehensive School advertised, along with other attractions, a poetry writing lesson and prepared for one class-room of parents with a possible overflow group. Five times as many parents turned up as were expected. The English department had a great reputation and the children were known for pessimistic verse. A discussion followed between parents and teachers as to how this happened.

Very little research has been done on how children do their homework, although in secondary schools it is mainly through homework that parents become acquainted with what goes on in school. Apart from the obvious questions of how to avoid the disturbance caused by television and how to provide a writing place upstairs, there is the more complex question of the cooperation between parents and children. Homework can educate parents as well as children, a kind of adult education, as when parents read the same English literature as their children. The next step, after providing an opportunity for parents to experience new kinds of lesson, is perhaps, to set homework in such a way that it contributes to the education of parents. It already happens in local studies, whether the subject is geography, history, biology or social studies, the questions and information about the locality are often sufficiently interesting for several members of the family to take part. One Secondary Modern School

took its children to a neighbouring Field Studies Centre to make a comparison with their immediate environment; the parents were invited to visit them during the weekend and became so interested that they organised a weekend for parents on their own.

Informal education such as this avoids the danger that effects more ordinary lessons, despite the teachers' best intentions, namely talking down to the parents by using the same tone of voice they use for the children. Parents are more and more interested in education, but they have to be treated with respect. The roles of teachers and parents are still being defined.

Community Centre Schools

More and more schools are being built to serve two purposes, mainly children by day and mainly young people and adults by night. Henry Morris, inventor of the Cambridgeshire Village Colleges, went to USA to obtain the extra funds to build additions to the ordinary school buildings, such as a committee room designed for adults, a better school hall and adequate changing rooms and offices. He knew what he was talking about when he said they were not community schools; he called them Village Colleges because he wished to imply that the better features of the Oxford and Cambridge colleges might be adapted to village conditions. The Village Colleges, he hoped would provide the venue where good conversation among people with independent minds would lead to the wisdom needed for guiding the affairs of the neighbourhood.

The newer 'Community Colleges', in such counties as Leicestershire provide many new opportunities for parents and teachers to become acquainted without the embarrassment experienced in some formal meetings. 'I play in the same football team as some of the fathers', one teacher remarked. The school building has not got the ominous aura of a specialised branch of the prison service but the stimulating atmosphere of a purposeful leisure centre where people enjoy meeting each other and everyone belongs as of right. Formerly Evening Institutes for adult classes shared the same buildings with the schools, but nothing else was done to combine the

separate institutions. Now there is a social side which produces a common ethos: an evening group, club or class may contain parent and children or parent and teacher so that it is difficult to say whether the school has spilled over into the evening or the community has spilled over into the school; in either case a new relationship between home and school is achieved, the parents being better acquainted with both staff and buildings.

As with other forms of home-school contact, a subtle change occurs in the parents' expectations of school. It is not so much a place where a bureaucracy supervises teachers concerned primarily with basic skills, where some are acceptable but many are found wanting, but as a place where parents and children are welcome and given a sense of participation in the process of education.

In such schools the hall is hired for dances and wedding receptions, the catering is made easy by the kitchen which serves lunches during the week, and the building is so arranged that on such occasions the rest of the rooms can be closed. The library often also serves as public library, thus suggesting to children that reading is not something to be ended on becoming adult. The users' committee often has difficulty in allocating between children and adults the use of playing fields, gymnasiums and swimming baths.

Hitherto, the use of these facilities has been restricted by the widespread growth in the number of television sets and motor-cars which have absorbed most of the increased leisure time but these may become less attractive in the future. It is sound policy to build schools with coffee bars and to provide easy chairs for discussion groups and to attract more people into more varied classes and groups. The Community Centre School is capable of meeting future needs, providing a focus for suburban life capable of attracting loyalty and offsetting the tendency to loneliness characteristic of mobile societies. One of its by-products is that many parents are familiar with the inside of the school building and there is a greater likelihood of them knowing some of the teachers. The ground is prepared for a better home-school relationship.

Teaching Based on Local Resources

Just as the dual use of school buildings involves parents in the school in a new way, so the greater use of local resources for teaching results in them helping to find information in the neighbourhoods which they often know better than the teachers.

The use of local resources is no new phenomenon, finding sermons in stones is at least as old as Shakespeare, but present conditions favour its expansion. Teachers are staying longer in their posts than they were a few years ago when promotion was rapid. They accumulate a body of knowledge of what goes on in nearby factories, of where useful people live who are able and willing to contribute to poetry, painting or natural history lessons. Moreover many able teachers who formerly taught the more academic children are finding that they have to adapt their teaching methods to suit less able children; one of the ways of doing this is by making abstract ideas easier to grasp by the use of local references or visits.

Parents turn up in extra large numbers at school when exhibitions are set up arising out of local Social Studies; they are often caught up in collecting the material for it as they are when homework is set, for example on the social history of grandparents' childhood. What is now being realised is that for every school subject, there are local places and people capable of bringing lessons to life and sometimes giving them a deeper meaning. The teacher new to a school often gets help from the pupils and their parents in building up his resources.

Many years ago a student reported that the best lesson he had ever had as a boy followed the request from his teacher, 'For your homework go up the hill and write a poem about it.' In history and geography it is usual for lessons to be based on the locality and yet every school stands over a largely unexploited goldmine. Even trivialities turn to gold in the hands of a skilled teacher. For decades some schools have claimed that the countryside is their text-book but this can be misleading since text-books tend to dominate the lesson and dictate what is to come; there need be no departure from the established syllabus leading to an examination. It is

Simply that illustrations are drawn from the school's catchment area with a view to teaching through the environment just as a primary teacher teaches through a classroom full of pictures, objects and teaching apparatus chosen to create an educative milieu.

The neglect of the ecology of education has led to many mistakes in the location of schools as well as in teaching and to some extent there has been a deliberate intention to break the roots which children form in their neighbourhoods in order to produce a mobile work force responsive to the changing needs of industry and commerce. The uprooted teacher has helped form the uprooted youth. Getting away from home is not always beneficial.

In many diagnoses of the causes of the present discontents, the sense of not belonging anywhere, of having no responsibilities or attachments, ranks high. The suburban home and the car promote a private or isolated way of life such as rarely existed before the rise of large cities, a social poverty in the midst of social plenty.

The new response of the teacher to this is to help children and parents put down 'roots', making emotional contacts with people and places so that if they do have to move they know what it is that they are attempting to re-establish. Territoriality in man is milder than in many birds and animals and yet it has a deep significance. Those who move from hotel room to hotel room without any place they can call home, cling to little bits of property with exaggerated eagerness. Gypsies cling to their caravans. There is much more involved in using local resources than is apparent at first.

Parents as School Governors

Many teachers, like many other professionals, find it difficult to see the value of keen 'consumers' of education. Despite innumerable reports from schools such as 'Must take more care' or 'An able boy but inclined to laziness' or 'Gives no trouble and takes none', the lesson has not yet been learned in many schools that a favourable attitude by parents to school is worth cultivating. When a new subject such as 'Humanities' is added to the curriculum an explanation must be given otherwise child-

ren and parents will feel as confused about the homework as they do when trying to understand an official form. From the experience of shopping, parents are used to elaborate advertising; education may not be for sale but it is even more important that the consumer should understand and approve it.

The Taylor Report, the official body recommending reforms in the management of schools, 'A New Partnership For Our Schools' 1977, suggests that parents should form a quarter of the Governors. The recent plan of the new administration mentions 'representatives' but leaves the number to be decided by the local education committee, thus deferring to the Headteachers who want no radical change. The Headteachers would argue that running a school, like captaining a ship or editing a newspaper cannot be done by committee. The power must lie in one pair of hands.

There is a case for distinguishing between day to day administration and long term aims. If the parents do not accept similar aims, and cannot be led to accept them by a process of persuasion, the staff may feel a sense of frustration as they do in many inner city schools, and to a lesser extent the teachers of less able children in other schools. The greater the cultural gap between staff and pupils together with their parents, the more necessary it is to search for ways of bridging it. The appointment or election of parents to governing bodies is one small way of meeting this need. It provides the Heads with an opportunity and an incentive to report and explain their long-term aims, decisions and achievements and to sound out public opinion.

For a number of years some Local Education Authorities have already been practising this partnership. It is one of the features of the flexible British educational system that it is easy for those who wish to try new educational ideas to experiment in a single school or education authority first, before making new national regulations. In the county of Cheshire, since 1974, every Primary School has had one parent manager, and every Secondary School two parent governors. It is generally agreed that this has led to better attendance by the elected

County Councillors serving on the governing body and that the level of the discussions has risen. Training seminars have been arranged so that new members understand the subtleties of their work, which ranges from the appointment of staff to trivial administrative detail.

As yet there is no agreed method of appointing parent representatives even in Cheshire. The methods suggested in the Taylor Report are cumbersome, involving invitations to a meeting to hear the views of nominated candidates followed by a postal ballot. The simplest way, assuming the school has a PTA, is to ask the parents on the PTA committee to elect a representative; this would be more acceptable if every class chose a parent for the committee, thus preventing the formation of cliques.

In Cheshire it has been difficult at times when approaching parents to explain what the function of the member of the governing body is going to be. He or she has to know enough about the school to be able to choose new members of staff; in this, the advice of the Head weighs heavily but the time comes when a new Head has to be chosen. Other functions are to act as a kind of buffer between the Head or staff and the Local Education Authority, to keep staff and Local Authority informed about what the parents think about controversial issues ranging from corporal punishment to uniform. In the future, that part of education which falls in the middle ground between home and school is likely to assume much greater importance, the stimulation of leisure activities, and no subject could be more appropriate for governing bodies and Parent-Teacher committees to discuss.

Leisure Activities

The importance of leisure is growing steadily. Silicon chips and other labour-saving devices are extending it so that work-sharing, unemployment, early retirement and longer holidays may be expected. Teachers, compelled by these circumstances to reconsider what should be done, are already finding that the spare time of children is an unexplored educational resource, a time for following up interests developed at school, thus blurring

the formerly sharp divisions between work and recreation and between school and home.

Leisure activities may be inspired or supported at school but are usually carried out elsewhere. The exceptions are the after-school clubs which exist in some places. They are welcomed by those parents who are concerned about the boredom of their children which often occurs towards the end of school holidays. You can judge a man by what he does with his leisure; a bored child is an educational failure. The hobbies of a young person also give indications of possible careers and all the children in France have a space on their record cards for this purpose. Each school subject has a set of leisure activities related to it which may interest pupils with special hobbies; it is through noticing these interests of class-mates that subjects cease to be remote from everyday life for many children.

In these circumstances it is not surprising that parents and teachers are cooperating more and more in encouraging and helping children to enjoy their spare time by using it profitably. This does not mean taking over their electric train set but providing space and tools at home. It is significant that Dryads the main supplier of tools and materials have just taken their first share of a large department store. There is a commercial aspect to leisure activities.

In the past it was common for grammar schools and boarding schools to encourage leisure interests by means of exhibitions, but though common, it was only a minority of such schools, and the prestige of the exhibition was less than the prestige of the school play and far behind that of team games. Nevertheless many teachers felt discouraged that their teaching did not seem to carry influence beyond the school walls and they sought comfort instead in the number of those who gained places at universities. This situation is ripe for change; it is unreasonable to teach wood-work in school without ever discovering how many tools the average pupil can use at home. Specialist teachers in general are often unaware of the potentiality of their subject as a promoter of leisure activities, especially for those who are the most

gifted or most interested pupils, who are seldom 'stretched' sufficiently in class, owing to the teacher's need to adjust to the pace of the average pupil.

Following some experiments with duplicated sheets, the Birmingham Federation of Parent Teacher Associations published booklets for sale at the end of term containing suggestions of what to do in the holidays. They were aimed at the older primary and younger secondary children, and they sold in tens of thousands. They contained help in starting activities, some of which may have seemed trivial to teachers because they were based on what children would do of their own accord. The parents may have considered them as the school's affair and the teachers may have thought of them as insufficiently serious to be part of schoolwork; anyway they failed to establish for themselves a permanent place in education.

There was a message to teachers on the first page suggesting that they might hold an exhibition at the beginning of term to show what had been done in the holidays. Sometimes this was a small class exhibition and sometimes it was larger. The scope of the exhibitions was much wider than the activities in the booklets, consequently everyone could take part. Encouragement was given to make imaginative use of waste materials and the most unusual and impressive exhibits were gathered in a central exhibition once a year. The exhibits carried labels giving the age of the child and stating, when it was applicable, that help had been given. What could not be put on the labels were the stories which lay behind some of the exhibits. The freshness and originality of children who are too young to have learned conventional ways of thinking show themselves not only in painting but in many other ways. Three headmasters commented that they had never seen their pupils do so much at home.

The next stage was to see how far a single school could develop the concept by the appointment of a teacher to spend half his time promoting 'children's leisure activities in and around the homes'. He was to approach this partly through the children, partly through the parents and partly through the cooperation of his colleagues.

Peter Preston was appointed in Somerset with this brief to Strode Secondary Modern School, as it then was, in 1968 and he worked there for five years. He made visits to homes where the youngsters had difficulty in finding themselves a leisure activity and this proved to be a much better, more constructive form of visiting those in need of counselling than the usual visit to complain. It led more readily to an improvement in attitudes. More formally, a course for pupils was given to acquaint them with the value of the opportunities available. In some cases when lack of space at home caused difficulties, wooden huts were constructed in the gardens. The PTA meetings included various related topics so that the parents were informed about the school's policy. The report forms used by the school stressed the value of a good hobby.

Finally a series of exhibitions was held which varied from year to year. Sometimes the school hall was filled with displays of work from a particular year group. The children were encouraged to give a wide interpretation to leisure activities so that they stretched from organising walks in aid of charities by two alert girls who were planning to be receptionists, to pig-keeping by a boy who lived on a small holding. The pig on show contrived to break loose in school and caused some trouble but it fortunately did not coincide with the exhibiting of a hive of bees. Two boys made a very large telescope and wanted to use it for photography: they turned to the public library for help and found that one of the authors lived twenty miles away so they arranged to visit him on their bicycles. It should be remembered that all the pupils in the school had been found unsuited to a grammar school education.

Sometimes an exhibition was arranged of a narrower sort, relating specifically to the suggestions embodied in a booklet of holiday activities. Such exhibitions held at the beginning of term were a stimulus to those who might otherwise have been bored by having more free time than they knew how to use. The booklet includes a variety of places to visit and outdoor activities as well as indoor hobbies.

It was found that some parents considered that the role of the school is to make children

work hard and that the level of reading was not good enough. The more able pupils were introduced to the public library which, unlike the school library, is open through the holidays. 'Book guides' were produced to introduce lesser known authors. Children with reading difficulties were offered books to borrow and read with their parents.

A few of the specialist teachers thought that their subject had no bearing on leisure time so an exhibition was held according to subject divisions. It was easier to find exhibits for some subjects than others, but no subject was entirely omitted. The principle was established that in one way or another every subject can flow over from school time into leisure time, that is from work into play. It may be that only one pupil after a lesson hunted out a book to take home from the library but he may be a pupil who is insufficiently stretched in ordinary lessons. Leisure time is a resource which applies in special ways to the most gifted and the least gifted and so teaching in such a way that the lesson is followed up is coming to be a trend in home school relations.

Each of these new trends points to a closer relationship between teachers and parents. As they develop a more confident answer will be given by teachers to the question 'When did you last see his father?'. School leavers are like satellites projected into space; some have good communications with their base in home and school and benefit by the sense of direction they provide. Others with no such communications which are produced by an accord between home and school tend to drift.

NICHOLAS GILLETT

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Nicholas Gillett has worked in teacher education, sometimes specifically for community education, e.g. in UNESCO teams in the Philippines, Thailand and Iran. As Founder of the National Confederation of PTAs he has promoted childrens leisure activities and has lectured in Australia, USA and USSR. Now at the School of Education, Bristol University.

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School-Parents-Community: A partnership that's Working for Children

Stephen S. Bedi, Takoma Park, and
Michael S. Castleberry, Washington University, USA

The movement in early childhood education in the United States in the 1970's has been in the direction of developing individualized programs based on the assessed needs of each child. Individual educational plans (IEP), objectives, learning centers, assessment measures, and programmed learning materials are specific evidence of this emphasis. This movement also recognizes the role of parents as primary educators. It seeks to develop a partnership between the school, parents, and community in developing appropriate educational programs with related services.

The federal government initiated Head Start and the Title I program which have further expanded the decision-making role of parents by establishing parent advisory councils in the local schools where the programs operate. The Education for All Handicapped Children Act of 1975 (Public law 94-142) requires schools to fully involve the parents of handicapped children in all educational planning and decisions made for their child.

The response to this trend has been an increased emphasis on parent-community participation in school affairs, what Barbara Kun calls a '... heightened awareness of the need for more positive "relating" between people — within families, neighborhoods, communities, at work, and in schools' (1).

A specific example of this trend is the Project Developmental Continuity at Takoma Park Elementary School, Takoma Park, Maryland. The program's emphasis is on the individual needs of the child's educational program, and is complemented by the emphasis on the individual needs of parents as they are encouraged to participate in the life of the school.

In 1974, Takoma Park Elementary School, assisted by a grant from the United States

government Department of Health, Education, and Welfare's Administration for Children, Youth and Family, began a planning process to increase program continuity as children move from pre-school into the primary grades. Teachers, parents, and community members began working together in seven areas: school administration; educational programs; multicultural education; health, nutrition, and social service resources; mainstreaming; training; and parent involvement.

A comprehensive program of parent involvement was developed to cover the wide socio-economic, racial, and educational range of the school community. Parents serve on the school council, advisory committees, and program committees; participate in staff selection interviews with the principal and other staff members; assist in program development and curriculum design. Parents are encouraged to be in the classrooms working with children and staff as volunteers. 'Operation Beehive' was conceived to involve more working parents in the school program by inviting parents to share their careers, culture, or particular hobbies or interests. Last year, 175 parents participated in the program. In addition to the expected rewards of parents visiting the classrooms, welcome by-products include early career education exposure, children seeing males and females in non-traditional work roles, and increased sharing and understanding of other heritages and cultures.

Parent training is designed to increase parents' knowledge and understanding of child development in order to enhance their skills as parents and teachers. Parents are involved in activities which enhance the development of their skills, self-confidence, and sense of independence. The acquisition of decision-making skills gives parents the confidence to participate more fully in the total

program of the school.

There are some parents who do not come to the school for any purpose. Monthly 'Home Outreach' meetings in homes in the community allow these parents to be informed about available school and community resources and to talk informally with school staff and administration. Here is an example of this program in operation:

Case Study No. 1

A teacher mentioned her frustration because of being unsuccessful in reaching the parents of a Lebanese child who was having difficulty learning to read. She felt that the parents should be informed and possibly provide extra help at home. We scheduled an appointment to visit the family in their home. When we arrived, delicious refreshments had been prepared. We were introduced to the new brides of the older brothers who had just been brought to the United States. The grandmother also joined our discussion. We were able to share our concerns regarding the child's difficulty with reading. In the process, we were able to find out their need for English classes and registered them for classes being held in a nearby church. As we were preparing to leave, each of us was presented with a loaf of hot bread. Since our visit, the parents have not missed a meeting or conference at school. They recently attended a workshop on how to help one's child with reading. We have since learned that their family had lived in the United States for seven years prior to our visit and that we were the first Americans to visit their home!

As parents and teachers have been involved in ongoing discussion and refinement of the total educational program and curriculum at Takoma Park Elementary School, internal needs assessment and planning have resulted in the increased utilization of various community resources. For example, to meet identified needs, it was found that training and nutrition materials for staff could be provided by the National Dairy Council; dental screening and treatment by the Health Department; counseling centers help with child, parent, and family consultations. Neighborhood health centers, private physicians and clinics provide periodic medical screening and treatment for children. School personnel continuously establish and maintain liaison relationships with community resources in order that appropriate referrals and follow-ups are made.

Case Study No. 2

A parent called the school stating that her husband had just died and that there were insufficient funds

for funeral and travel expenses. The school was able to suggest that the community service center be contacted and the center was able to provide assistance to the family.

Senior citizens are utilized one day each week through the Retired Senior Citizens Volunteer Program (RSVP) providing opportunities to tell stories, check papers, assist with clerical work, share careers or travel experiences, help in the library, or just sit and talk with children.

Case Study No. 3

Bob is a retired government official. He was interested in math, gardening, and woodworking. For several years he came each week to check papers and help reinforce math skills. In the spring, he planted a vegetable garden at school. He encouraged reading through woodworking projects. The vocabulary words the students were learning in class appeared in the written instructions of the woodworking project.

Case Study No. 4

Leiona volunteered in the school. During the evenings and on weekends she knitted hats, scarves, and mittens for the children who needed them. It gave her great satisfaction, and a big smile would come to her face as she saw children coming to school warm wearing the mittens she had knitted.

A surplus classroom was made available for the Women, Infants, Children Program (WIC) sponsored by the Department of Agriculture. The program provides the extra nutritious food that many families cannot afford. A convenient, familiar community location increases participation. Many parents take time to visit their child's teacher or classroom each month.

Staff inservice training has been critical to the development of the Project Developmental Continuity at Takoma Park Elementary School. A long-range staff inservice program was developed by the staff that is based upon the identified needs of the program. Training experiences in working effectively with parents, other staff members, and in the various instructional areas are scheduled regularly. The design considers the individual learning styles of adults, which are no different from those of children in the school. The inservice training design for staff facilitated by the utilization of a long-term educational consultant. It is informal in the sense that the consultant is prepared to offer teachers the help the teachers feel they need.

Takoma Park Elementary School is fo

fortunate to have a number of universities and colleges located nearby. Staff members can enroll in advanced degree programs, have direct access to new research, consult with professors and benefit from the expertise which colleges and universities provide. The school, in its partnership with the university communities, provides the 'real life' setting necessary for the education of teachers. It benefits in the increased service provided to children. This is a partnership necessary and beneficial to both schools and universities.

The development of an effective communication network has been essential in Project Developmental Continuity. Regular channels of communication among parents, staff, and community have been established. In order to reach the diverse Takoma Park community, various strategies have been designed. Bi-monthly PTA newsletters, annual school reports, letters from the principal, and program announcement flyers are utilized. In order to facilitate communication for parents working outside the home during school hours, an answer 'phone' has been installed in the school office. Parents calling school between 6.00 pm and 8.00 am hear a tape-recorded message giving the latest school news. At the end of the 30-second recording, parents are given opportunity to leave a message which is followed up by staff the next day. Parents have enthusiastically supported this communication strategy. Staff, in a further attempt to confer with parents working outside the home regarding their child's progress and report card, schedule conferences in the evening. This enables some parents to avoid loss of pay and is another step taken by the school to encourage their participation.

Internal communication within the school has been enhanced with the publication of a weekly staff bulletin. Minutes of all school council and committee meetings are distributed.

A vital contribution to the development of the parent involvement program at Takoma Park Elementary has been a full-time staff member responsible for coordination and implementation of parent involvement activities. Parent involvement coordinators are new to the field of education. Their duties require

a distinct blend of educational, social work, and human relations skills. Major responsibilities include planning and conducting workshops and training programs, working with staff and administration in ways that initiate and expand parent involvement in the school, securing community resources to meet the expressed needs of children and families, coordinating volunteers, and planning and conducting programs and activities (shopping trips, museum visits, recreational activities, bake sales, child care) that parents need and enjoy.

The concept of parents as partners in the educational process has become a reality at Takoma Park Elementary School. The five-year planning process continues, looking for better ways, more resources, and new strategies to facilitate the growth of the child and his parents, and to expand the partnership between home and school.

Just as the educational program at Takoma Park reflects a desire to better serve children, Project Developmental Continuity reflects a similar desire to better serve the needs of the parents and the general community. The plan works at Takoma Park and the model will work for any school, if at first it:

- (1) Responds to school, parents, and community needs;
- (2) Reflects the concern of all three groups, as to the needs of children;
- (3) Develops a plan of action from the expressed concerns;
- (4) Designs an ongoing program in response to those concerns;
- (5) Continues to re-evaluate the program on an ongoing basis.

In summary, increased parent and community involvement in an educational effort in a school will work if you want it to work; the single most important factor is the attitude of the professional. Are we willing to put in the time, energy, and the commitment to make the partnership a fruitful venture for all concerned? The changes that have evolved at Takoma Park since 1974 have been dramatic, but they have not come without hours of overtime, attending meetings, and coordinating community resources in a purposeful manner. The payoff for all those individuals and groups is symbolized by the 'new'

Takoma Park Elementary School, a multi-million dollar building that was constructed as a direct result of a coordinated parent and community lobby when it appeared that the original school building was to be closed. Not only is there a new building designed with the needs of children, parents, and community in mind, but this new building is symbolic of the new spirit that unites the members of the Takoma Park school community — the professional staff, the children, parents and community members.

STEPHEN BEDI & MICHAEL CASTLEBERRY

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Stephen Bedi is Principal/Project Administrator of Takoma Park Elementary School, Takoma Park, Maryland. He is currently a doctoral candidate at The George Washington University.

Dr Michael Castleberry is Assistant Professor of Special Education and coordinator of the early childhood program at The George Washington University. He has worked extensively in the field of parent education.

Research on School-Community Relations in Australia

Christine E. Deer, Macquarie University

Relationships between school and community vary tremendously across Australia. For many reasons they seem to be closer and of a higher quality at the preschool, infants and primary levels of schooling than at the secondary level. In the early years of schooling many parents are not overawed by the school and feel more able to make a valuable and valued contribution. In addition, their children are of an age when they want to show their parents the fruits of their labours. Adolescents are more self-conscious and shy. Furthermore, one of their main developmental tasks is the achievement of independence from their parents. It is still not the norm for parents or guardians to play much more than a peripheral part in the process of secondary schooling. Rather they are a force in the background, that is, in the home.

Recent research in Australia has sought to develop a better understanding of the nature of school community relations. The term 'community' is used here to mean a geographical area. It is the residential catchment area of the school with common ties centred on the school resulting in the interaction of students, staff, parents and other members of that area.



In a study entitled 'Parent Involvement in Schools', The Hills Education Study group (1973) surveyed all the parents of children attending five infants and primary schools in a relatively affluent area of suburban Sydney. Responses were received from 68 per cent of the families making a total of 2,850 returns. The majority supported the idea of greater

involvement although about half of all those who replied had not been able to help with any school activities on any occasion. The report concluded:

It may well be that more parents could be encouraged to offer their services through programmes which lead to an understanding of how their interests, skills and knowledge might be used. The challenge is to devise ways of tapping these resources. (1973:11).

This study showed there is a tremendous concern for better relations between school at home. It also pointed the way for inservice courses which have parents as participants. The various parent organisations and regional offices of education have promoted such courses in the last few years.

Fitzgerald (1974) used a series of three matching questionnaires for pupils in their final year of primary school, for their teachers and for their parents to establish how each group viewed the process of schooling. The participants came from 64 government primary schools in Gippsland in Eastern Victoria. The key findings are summarised as follows:

(1) a communication gap existed between children and their parents; between teachers and their pupils and between teachers and parents;

(2) there were different attitudes to the role of the primary school;

(3) teachers and parents did not favour parental involvement in curriculum decisions though the pupils did;

(4) parents had higher aspirations for their children than did their children and parental aspirations were higher than the national level;

(5) the teachers were predominantly female, young, with relatively little teaching experience and stayed in one school for only a short time.

This study thus stresses the need for some structure within the schools to enable the primary participants in the process of schooling, school staff, pupils and their parents to discuss and determine the directions the school should take.

A second study by Fitzgerald assisted by

Musgrave and Pettit (1976) was designed to show how those in schools relate with those around them. Five secondary schools, two in rural areas and the others in city and suburban Melbourne, were studied by means of participant observation. Its major findings are summarised below:

(1) The principal (and where applicable the School Council) staff, students and parents were the key participants in the process of schooling.

(2) The role of the principal was the major factor in how schools related to those around them.

(3) Problems caused by teacher mobility can be eased if they (the teachers) move 'into a reasonably well-defined situation' (1976:176).

(4) Both teachers and parents appeared satisfied with the status quo in decision making on educational policy.

(5) The parents' perceptions of schooling were influenced by their own school experiences which were tinged with a sense of failure at formal education.

(6) The students in the schools studied tended to accept their position as being one in which they had little real involvement in decisions made on their behalf.

(7) There were school to school differences regarding the interrelationships of the main actors in the process of schooling. There was a range of tolerance in these relationships before conflict ensued.

(8) Conflicts with school goals were evident as an effect of the pluralist values existing in Australian society.

(9) To change the status quo new structures were necessary so that the principal actors in the process of schooling could relate to one another more easily and more fruitfully.

This study of the way secondary schools relate to those around them made an important contribution to the understanding of school community relations in Australia. The key role of the principal was highlighted and, as a corollary, the fact that there is a continuum in the development of school community interaction. Some schools have limited and formal interaction while others offer many opportunities of a varied kind for such interaction.

The importance of organisational climate in

school home community relations was considered in a New South Wales study by Deer (1977). As part of this study, ten coeducational government high schools providing the final six years of schooling (Years 7-12) were classified according to their organisational climate as perceived by principals, teachers and Year 9 students. Drawing on the Fitzgerald (1974) study, a series of matching questionnaires on school home and school community relations were completed by the principals, teachers and students together with a ten per cent random sample of their mothers. In those schools with a more positively oriented organisational climate, as opposed to those with a more negatively oriented organisational climate students, staff and parents had more favourable attitudes to the innovative aspects of school home community relationships. Such aspects included parents with special skills assisting in the classroom and increased student participation in community groups such as those concerned with the local environment.

The organisational climate of the school is an important aspect of developing high quality school community relations. As Doak (1970: 368) writes

People simply do not change in a threatening atmosphere — they become defensive and entrench.

The Deer study, like that of Fitzgerald (1974) reported the existence of a communication gap between teachers, students and their parents.

Henry (1978) studied parent and teacher contact in a survey of 415 teachers in New South Wales Government schools (K-12). The respondents were chosen by a stratified random sampling technique so that principals, teachers and school counsellors were included. Contacts were of both a formal and an informal nature centring on the school. Henry found wide variations in the amount of parent and teacher contact. The variation was related to school and community characteristics. Part of his conclusion (1978:220) reads:

The overall impression one receives from the investigation is that teachers work in relative isolation from parents. For those who wish to increase parent and teacher con-

tact, perhaps the most important implications of this are that parents and teachers may maintain misconceptions of the attitude and even the role of the other in education. This in turn may promote a degree of tension and conflict and in itself act in detriment to further contact.

The communication gap reported by Fitzgerald (1974) and Deer (1977) was repeated in Henry's study. Henry also showed that the younger teachers in his sample had more positive attitudes to contacting parents, yet it was the older teachers who met more parents.

Stability in staffing is important to the development and maintenance of parent teacher contact. Fitzgerald (1974) reported high teacher mobility. Henry (1978:136-137) found 27 per cent of his respondents had been at their present school for less than a year and more than three-quarters for fewer than five years. A further analysis showed that four years was the average time teachers had spent at their last two schools. Only 30 per cent of the sample averaged more than four years with 39 per cent of the principals within the sample spending more than four years.

Paralleling these research studies has been the establishment at the Federal Government level of the Schools Commission in May 1973, by the Whitlam Labour Government. One of its aims was to develop closer and more fruitful relationships between schools and their communities. As one part of its Special Project Program the Schools Commission has funded projects submitted by teachers, school staffs and others including parents. Many of these projects concern school community relations. The other part of the Program is concerned with projects of national significance having wide implications for education in Australia as a whole. Two of these are the School and Community Project begun in September 1976 and based in the School of Teacher Education at Canberra College of Advanced Education and the Case Study Project at Burwood State College, Victoria, also begun in 1976.

The Canberra based project under the directorship of Mr Patrick Brady was set up to gather, classify, disseminate and monitor

information on school community relations. The Burwood based project directed by Mr David Pettit, has now produced 30 case studies of schools emphasising different forms of school community interaction. These are of schools at all levels of education, both government and non government and from all States of Australia in a variety of settings. They emphasise that changing the relationship of a school with its local community involves changing attitudes. This change is not easy and takes time.

Many of the case studies produced by the Burwood State College have been published by the Canberra College of Advanced Education's School and Community Project. They reaffirm the research reported earlier in this paper.

The gap existing between teachers and parents is often highlighted as both parties work to close it. An anecdote from Geilston Bay High School, a Case Study school in Tasmania, illustrates the point. The community liaison officer appointed to the school relates:

I met this mother at morning coffee who had never been in the school before. Her daughter had some problems so I was especially happy to see her. I thought she had an enjoyable morning. I asked the daughter the next day. 'It is nice to see your Mum here, Mary! Did she enjoy herself?' 'Oh yes, Sir, Mum said it was beaut', replied the girl, 'but the coffee she said was bloody awful! It was percolated.'

(Dunn and Pettit, 1977:44).

Another case study shows problems do arise as teachers open their classrooms to parent participation. Some parents do become domineering as one drama teacher at Mansfield Park Junior School in South Australia reports in one of the Burwood State College Case Studies:

We had this rather dominant mother who would say, 'shut up and sit down, teacher's talking.' We were doing this storming the castle drama and every time I would say, 'Have you got your horses ready?', this woman would say, 'Miss told you to get your

horses ready, get your horse ready'. And every bit of creativity was being thumped out of the kids. Finally, I turned to her and said, 'Look, unless you've got your horse ready you can't come, and haven't even got the jolly saddle on yet'. She got the horse ready, trotted behind me and didn't say another word. It was the only way I felt I could tackle the problem by making her join in.

(Pettit, 1977:17).

In South Australia the State Government has been trying out the ideas of community schooling and community education in Burra, a small rural town. At this school education is provided on a single site for K-12. It also provides a variety of programs for local people and for students out of school hours. (Pettit, 1978b).

In contrast within the Victorian State Education System some high schools (Maslen, 1978) have developed sub units where a small number of students and teachers work a unit, closely interacting with the parents of the students and with other members of the local community. There is emphasis on self pacing and learning as a continuing process rather than one composed of year-long steps.

As a result of his position as Director of the Burwood State College Project, Pettit (1978a:2-3) summarised reactions of schools to the previous five years emphasis by the Schools Commission on the importance of school community interaction. Firstly, in most Australian schools there is now acknowledgment of the issues of community involvement. Secondly, in some schools there is an acceptance of the philosophy of school community interaction and the reasons for it. Thirdly, in some schools implementation has resulted in the development of fruitful, close relationships with the school, the home and the community so that there is a sharing of decision-making. Pettit (1978a:405) has also outlined four approaches that have been taken by schools in an attempt to allow the community to be involved and to participate in the process of schooling. These are the:

(i) 'instrumental' approach also described as 'schools are set up to teach kids'. Such schools are relatively restricted to outside

input and have few structures to adapt to changes outside the school.

(ii) 'expert provider' approach where schools attempt to coordinate agencies both systemic and other specialised agencies available to the school. System expertise however channels the outside aid.

(iii) 'sensitive service' approach where the school consults with parents and other members of the community in the task of providing for the needs of its children. The school, ultimately makes the full decision.

(iv) 'community facilitator' approaches where the school uses its resources to react to both its needs and those of the local community. Students, parents and school staff work together continuously for the good of them all.

A continuum in school community interaction is expressed by these four approaches. All are represented in Australia though few schools have reached the community facilitator approach. The external evaluation of the Canberra based School and Community Project (Deer, Goodrick, Abbott and McNamara: 1979) showed it had established a widespread network of persons concerned with developing high quality school community relationships. While change has been slow, reflection on the seventies shows there have been changes. These changes are difficult to measure but more schools are more open to the parents of the children who attend them and to other members of the community. The constraints operating in the economy have reduced teacher mobility and in many cases school size. Inservice courses with parents and teachers as participants are helping to minimise the communication gaps. As Beacham and Hoadley (1979:1) write:

Some parents are angry, some are moderate but all of them care about what happens to their children in school and would like to be taken seriously when decisions about their children's futures are being made.

As the 1980's begin, Australian schools show there are moves to more efficient and effective participation by all concerned with the process of schooling.

CHRISTINE DEER

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Christine Deer, B.A., Dip.Ed., and Master of Town and Country Planning, University of Sydney. Ph.D. on 'Organisational climate and Home, School and Community Relationships', University of Macquarie. Taught for ten years in high schools in Sydney and England, and since 1969 has lectured at Macquarie, currently curriculum studies. Chris was a member of the WEA Australian conference in 1976, and has travelled to USA and S.E. Asia. She contributed to *Ideas/The New Era* in September/October 1976, p.152.

Community Education—Prospects for the 1980s

Keith Watson, University of Reading, UK

Writing, as it were, from a governmental standpoint, Keith Watson helps to relate the preceding articles to developments in other parts of the world. He deplores the lack of empirical evidence of what is going on, and hence the difficulty in assessing the merits of community education. Whatever form it may take, however, he hazards the guess that it is likely to increase during the next decade.

The article falls under six parts: financial pressures; a relevant curriculum; accountability of professionals and parental participation; social needs; lifelong education; and the need for training.

Although the preceding articles refer to the USA, England and Australia, these three countries represent only a small section of developments currently being undertaken. UNESCO, The International Bureau of Education, and the International Institute of Educational Planning between them list 20 countries which have developed some form of community education(1). Some of these developments, as in Australia, Canada, the Philippines and Tanzania, have been well documented; others are less well known. The interesting point, however, is not that there has been a growth of interest in community education, community schooling and community involvement in schools (whether or not they are labelled 'community') but that the trend is international and, in the view of this author at least, is likely to increase during the 1980s.

Inevitably developments and the concepts behind them differ from one country to another, especially between the 'advanced' industrial nations and the poorer nations of the third and fourth worlds. In the former, financial constraints have led to and are likely to lead increasingly to questions about the most economical use of physical plant. Comprehensive education and the development of schools with direct links with their immediate neighbourhood are likely to enhance the community school concept. Concern for the accountability of professionals within the education service(2) and the role parents can play in the running of schools is likely to

break down the home/community/school barriers. A growing awareness that 'education' does not simply mean 'schooling'; that too often schools have been isolated from their immediate environment, sheltering behind artificially created barriers; and that if lifelong education — education permanente — is to mean anything it means that some structural changes are inevitable. All these pressures favour the development of community education.

In developing countries the realisation that (a) education development plans have too frequently been conceived of in terms of expansion of schools; (b) that even if funds, teachers and buildings are available, which is unlikely for the foreseeable future, all children cannot hope to be educated in schools; (c) that too many adults remain unskilled, illiterate and a brake on economic development — is leading several governments to reconsider the role of the school in the development process. The community school, embracing children and adults in literacy, numeracy and vocational classes, is being advocated by several governments as a solution to non-formal education and rural development.

In their respective papers Weaver, Gillett and Deer each touch on issues which are important for developments in the 1980s and which this paper seeks to enlarge upon. Deer's analysis of the Australian scene only serves to highlight the relative dearth of empirical research evidence in the UK, a situation highlighted by both the 1977 Green Paper and the Taylor Report on the Governance and Management of Schools(3), though even the OECD admits to a paucity of information. The current trans-Canada project is designed to rectify the situation in that country(4) and it would appear that similar projects are likely to develop elsewhere during the 1980s either because of or in spite of financial cutbacks. Certainly Deer's observation of school/community links being far

closer at primary level than at any other level in the school system would be echoed in most European countries. To many people small is beautiful and it is easier to identify with a small primary school than it is a large secondary or tertiary level institution, as Stephen Bedi's account of Takoma Park Elementary School shows. Belfield Community School in Rochdale would be an English equivalent.

Tony Weaver points out that although there have been several strands in the development of parent/teacher collaboration, most of them have been along the lines of the schools keeping parents at a distance, but at the same time gaining tacit support for what they are trying to do. Decisions about the education of children have been taken by bodies or individuals other than the parents. The thrust of his paper, though, is what are schools really trying to do? Gillett likewise takes up the theme that schools have sought to establish themselves as separate from the family and the community, thinking they know what is best for the child and that this separation has been reinforced by the remoteness of many teachers from a knowledge of the locality served by the school. At the same time in society at large there is a restlessness and rootlessness — an emotional poverty in an age of plenty. He goes on to show, however, that there are several ways in which these barriers can be broken down — better home/school liaison, classes for parents, development of community centre schools and parental school governors. These points are likely to become increasingly important during the next decade.

The development of community education can be viewed from several different levels and in several different ways. It can simply mean greater parental/community involvement in the running of all schools through membership of governing bodies, administrative councils, school boards or their equivalents, or it can mean the growth and development of new types of community institutions: community schools, colleges or complexes(5). Concern can be shown for the practical outworkings of community involvement or with the theoretical and philosophical assumptions and questions inevitably thrown up as structures change and become more

open to the outside world. Whichever of these interpretations is accepted community education will inevitably gain in importance as the century progresses because of a number of practical reasons as well as because of increasing questioning. Both are often closely interlinked and are not always easily distinguishable. The interweaving of the practical and theoretical strands during the next decade is likely to make a fascinating study. The rest of this paper will try to highlight the implications of some of these developments.

Financial Pressures

There is nothing like a financial crisis to make people sit up and take stock. However painful the situation might be it can have a salutatory effect. In the Western countries governments and educators are being forced to ask questions about whether or not they are getting value for money and if they are not how best this can be achieved. Although there have been a few extreme examples, in parts of the USA especially, where the answer has been a negative one and schools have been closed or particular items on the curriculum have been suspended, attention has more usually been drawn to the better utilisation of plant for school and community purposes. To many people in the West where they have become accustomed to the State providing schools, the question of a greater financial stake comes as something of a shock, yet why should not minimum fees, book charges, meal charges etc. become part of the scene? After all if one has an investment in a project one is far more likely to take an interest in that project. Greater community involvement can ease some of the financial burdens of the State.

In so many third world countries the question does not arise. Already community involvement in the provision of education is strong. In countries as diverse as China, Thailand, Tanzania, Kenya and Bangladesh villagers in rural areas are expected to help build schools, to pay for their maintenance in cash or labour, to subsidize the teachers and to pay fees as well as to provide clothes and books. There is already, therefore, a strong community involvement and commitment. The questions really being asked in many

third world countries is can more of the same be afforded? With population increases averaging between 2.5% and 3.5% p.a. and with more children remaining out of school than attending school(6), the financial issue takes on a different dimension, namely what is the most practicable and realistic education available if there is to be universal primary education, if education is to be related to the needs of the rural areas and if children and adults alike are to be involved in learning skills of direct relevance to local needs? An increasing number of countries are coming to the conclusion that it is some kind of community school, not hidebound by regular hours, fixed classes inside buildings where obscure texts unrelated to either the pupils' environmental or employment needs are studied.

The search for a relevant curriculum

Awareness in many countries in Africa and Asia especially that existing formal school structures modelled as so often on Western academic schooling, using syllabus and textbooks geared towards the next stage of schooling, increasingly expensive and wasteful and not necessarily generating economic or rural development, is leading many governments to experiment with different types of schooling using a different kind of curriculum. Community schools in Tanzania and Cameroon, the Philippines and Papua New Guinea, Mozambique and Angola, are not just radical solutions. They are genuine attempts to widen the scope of education from the narrow one of schooling and diplomas for children(7) to one which embraces adult literates as well as numeracy, literacy and civics. It is an interesting and genuine attempt in the latter half of the twentieth century to redefine the role of education in the African or Asian context. Ironically in traditional African society education had its roots deep in the community even if it was not formalized(8), and in Buddhist Asia too monastic schools were ideal community schools involving parents and children in teaching crafts and skills needed in the village community as well as literacy, numeracy and religious subjects(9).

These two strands — the desire to revise

the curriculum so that it is relevant to the needs of industry and the labour market and the desire to recreate grass roots involvement — can be seen in discussions in the Western world. Both Gillett and Weaver in their papers point out that schools (in the UK at least) have become divorced both from parents and from the community they are supposed to serve. This view has also forcibly been argued elsewhere by Midwinter(10). Many employers during recent years have echoed a similar complaint. At the heart of the Great Debate on education in the UK was the anxiety that too many people left school ill-suited and unprepared for the realities of the job market. Much of the discussion about a common core curriculum has revolved around the question of what basic minimum should children learn? Whether it is liked or not, much of the curriculum in schools is going to be more directly linked to the needs of industry and a technological society. This is going to lead to greater liaison between local industry and commerce and the teachers in the schools and to a greater awareness on the part of schools of the employment potential and the local industrial or agricultural environment. There are already 'bridging schemes' between final year secondary school pupils and local industry. This is a pattern which could well increase. In the planned socialist democracies of Eastern Europe such relationships between industry/agriculture and schools are taken as a matter of course. In China, Israel and the USSR, hospitals and factories often run their own schools. In France, since De Gaulle's day, there has been a growing recognition of the need to teach technical and technological subjects throughout secondary school. In the USA and Canada post secondary Community Colleges have been developed with specific vocational training in mind. The 1980s are likely to see moves towards greater vocational emphasis within schools and colleges since 'if the school is to take up the challenge that is implied in the critique directed at it from many sides, it will have to remodel its curriculum and its administration so as to ensure a meaningful interrelationship with the surrounding community.'(11)

Accountability and Parental Participation

Closely linked with issues of finance and the desires of industry and government for products which can make a constructive contribution to society are those of accountability and parental participation. Already in North America where local communities make a direct contribution to the education budget, concern for value for money, academic standards and 'back to the basics' has led to strong pressures for public accountability amongst professional educators. To some extent this already exists in Canada and the USA through the power of the ballot box though some states have established criteria for identifying accountability and competence(12). Similar concern is to be seen in other Anglo-Saxon societies, most notably the UK and Australia. The whole question of accountability was an underlying theme of the Taylor Report; and the recently established Social Science Research Council inquiry into accountability is likely to recommend a more open approach to parents, electors and the community at large on the part of professional educational administrators and school teachers. In this way schools must inevitably become more community oriented. As Hearnden has said: 'If the community must be involved with the school, it is equally important that the school should identify with the community. Where formerly it conducted its activities in sequestered seclusion it is now held to have an obligation to open its doors and lay bare its workings to the world outside'.(15)

Beattie has shown that parental participation in school councils is legally recognised in France and Germany(14) and the Scandinavian countries, Sweden and Denmark especially, have long had a role for parents in school administration at local level. The 1980s will inevitably see pressure building up for increased parental participation.

Social needs

A further reason for wanting greater community involvement in educational matters — and perhaps the most fundamental one for many people — is a social one. Gillett has talked about 'an emotional need in an age of plenty' in the western world and about the need to develop an ecological education(18).

Midwinter has talked of industrial man's sense of frustration and alienation from the control of his environment and destiny because of increasing bureaucratisation and the remoteness of the decision-making processes in government and education(16). Nisbet observed over twenty five years ago that 'The outstanding characteristic of contemporary thought on Man and Society is preoccupation with personal alienation and cultural disintegration'(17).

We are seeing in modern society greater mobility because of employment and education, the breakdown of family and community associations, the weakening of religious beliefs, a growing sense of bewilderment and frustration and a desire to rediscover a community to which to belong and become involved with. Toffler has highlighted the alarming speed of change to our society together with its psychological implications(18). A community school can become a focal point of communal activities and development.

Lifelong education

Perhaps more than any other single factor leading to closer school/community links is the realism that education is not simply 'schooling'; it is something far deeper and lasts a lifetime. Much was made of the Faure Report, 'Learning to be'(19) and UNESCO's work on Education Permanente(20). The thinking behind the European Cultural Foundation's education component of 'Plan Europe 2000'(21) was that of lifelong education and the critiques of existing structures by men like Illich and Reimer(22).

Painful adjustments are going to have to be made during the next decade, certainly in the Western World. Population decline is already having a marked impact on school enrolments in the USA, Canada, the UK, Germany and France. More space is going to be available in schools. How can this space be used profitably? In the world of employment trade union pressures for reducing the working week are already mounting. Early retirement is already being advocated as a means of helping resolve the unemployment problem among the young. A four day working week is already a possibility in the industrialised nations, and there are those who advocate

two 3½-day weeks, employing two labour forces, as a means of resolving unemployment. Inevitably there is going to be more spare time. How can this fruitfully be used and purposefully channelled? One obvious way is through community schools and colleges which reflect the interests and serve the needs of the community in which they are situated, whether through tuition for specialist courses, or in general education classes, or through the provision of leisure, sporting or academic facilities for all who care to use them. These schools may be specially designed; more often they will be modifications of existing schools, making better use of the available space. As Flude and Parrott have recently forcibly argued, 'Community Colleges can be seen as important forerunners and foundation stones of a recurrent education system. They represent the major attempt so far to introduce a flexible education service able to cope with change'.(23). As change takes place their flexibility will be viewed with increasing interest.

The Need for Training

There can be no exact blueprint for community education in any one country, let alone between countries, because each is distinctive and because in some areas community involvement in the use of school facilities is all that is needed, whereas elsewhere what is required is an institution fully integrated with the community it serves. The former have been described by OECD as evolutionary, essentially a school with dual use facilities, closer parental cooperation etc. The latter have been described as revolutionary, community based institutions seeking to bring about radical changes in attitude, both in the school and in the community, through the reorientation of curriculum, course and management structures(24).

Whether evolutionary or revolutionary, whether in the rich world or in the poor world, attempts at linking school and community are fraught with difficulties and obstacles. There is often opposition from administrators who fear their power and control may be weakened, who are suspicious of decentralisation, who dislike the openness of the concept and who clamour for demar-

cation lines. Teachers often feel insecure if their traditional role is challenged and if they are not adequately trained to cope with parents and the wider demands of the community. Parents, remembering their own schooldays, are often fearful of schools as institutions, especially since they are so often only welcomed in on the teachers' terms; i.e. as spectators and not as participants. Parents are often afraid that academic standards may suffer if the curriculum changes too much.

The latter problem can be overcome if parents are increasingly involved in the management and decision-making processes. As has been pointed out 'the decision-making process is at the heart of community education. Participation is both an educational goal in itself and a means of achieving a programme of opportunities which will match educational needs within a geographic area'(25).

Already many local authorities in England are providing training for School Governors. Such training could be extended to include those on other management committees. Teachers in both pre-service and in-service training could be taught skills other than immediate teaching skills i.e. as community workers, social workers etc. This is a feature in certain developing countries, especially Thailand and the Cameroon, and in a few training institutes in England. Their number could be increased, especially as some English community schools are developing flexible timetables contracting staff to teach so many hours per week spread across day, evening and weekend. It has been argued elsewhere(26) that the need to train school principals is long overdue, especially in a period of contraction and the changing position of schools. Part of any such training could involve preparation for the management of new and different institutions. Teacher training institutes, far from bemoaning the falling numbers of teachers in training have a golden opportunity to restructure some of their courses to prepare for the challenge of a changing situation which greater community/school involvement is likely to bring. It is to be hoped that they will respond to the challenge. 27

KEITH WATSON

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Keith Watson has worked in industry, schools and university. He worked for 10 years with or for the British Council and has served in Poland, Bangladesh, Thailand and London. He did his doctorate on Education in South East Asia and is currently lecturer in comparative education at Reading University School of Education.

NOTICE

Dr Alec Dickson & Community Service Volunteers

Might service become a part of the educational process itself? Must schooling become a process of systematized selfishness? Thus Dr Alec Dickson, C.B.E. catechized a large gathering of Commonwealth Vice-Chancellors.

Dr Dickson was gaining experiences of social service before the war; following the Nazi move into Czecho-Slovakia he worked on behalf of the numerous refugees escaping from the new terror.

After the war he was in Nigeria and devised a scheme of voluntary service at Man o' War Bay; this led the way to the founding of Voluntary Service Overseas which enabled school-leavers from Britain to spend a year or more before starting university courses doing whatever they could to help in Third World, mainly Commonwealth, countries. They themselves gained by the responsibilities which they assumed and the experience of new values.

Six years later in 1962 he founded Community Service Volunteers to enable those unable to make the long journeys to give service abroad to meet the manifold needs of Britain itself. The two way process of giving and getting was now matched by the balance of the two programmes which indicated that needs and opportunities can be found anywhere by those with the patient imagination to perceive them.

Since then he has been called on for advice by more than a dozen countries wishing to establish community service schemes of their own. His publications include 'A Chance to Serve', 'Count Us In' and 'School in the Round'.

The Clockwork Body of School Anatomy

David Holbrook, UK

He who shall teach the child to doubt
The rotting grave shall ne'er get out.

(W. Blake)

My small son, who is ten, brings home a book from his school library, entitled 'The Human Body' (MacDonald, Visual Books). He thinks he may be a doctor when he grows up, and he is fascinated by science. In a school project he is tracing and colouring diagrams of the larynx, and the digestive system. I am talking to his mother about a Radio programme I have heard about a mother having to deal with twins. Tom comes across with his coloured book, and shows us a picture of a baby being born, a cut-away diagram of sexual intercourse, and some diagrammatic pictures of the human sexual organs. Then we turn to pictures of the brain, compared to a computer.

He takes it all in his stride, but I don't. I find myself bludgeoned. The book is so powerfully ugly, in some of its page spreads. It implicitly reduces men to a functional mechanism. And it seems to leave out of the picture — the biological picture — everything that makes for 'life', that makes life worth living: that is, it is implicitly nihilistic: and bad biology.

The 'science' may be thought satisfactory: it is the symbolism, the phenomenology, that is bad. I should perhaps assert here that we have brought up four children, and my wife and I found it easy and natural to talk to them about sex, and about reproduction. She and I were always running about without our clothes on, when they were little, between bathroom and bedroom, and we have been frank in our conversation. Tom (at ten) used to have long talks with his mother about babies and their origins, and the differences between male and female. In fact, he asked many of his questions at three or four, and was answered naturally.

I was at his birth, and wrote about it at



the time in the 'New Statesman'. Although many people found my description of his birth strong stuff, I expressed in that description my sense of the great beauty and mystery of this event. The after-birth, for example, seemed to me a most beautiful object, with its pastel blue and red colours, and its maze of veins. I have never seen anything more beautiful than the silent and immobile face of my child as it emerged first from the birth canal. Seldom have I felt such deeply religious feelings, even though I am not a believer in any established faith. And I involved myself closely with the nursing process, with all my children, accepting all the hurly-burly and even the envy, as well as the satisfaction.

Everything that I have found so real, so satisfying, as a husband, over the last twenty-eight years was missing from Tom's schoolbook on 'The Human Body'. There was a picture of a baby's head emerging from a woman's body, but it was stark. The head itself looked black and lumpy; above it rises the woman's bloated belly, and, by the air of clinical detachment, a great creative moment was reduced to something ugly and even

frightening. (There is a much worse and much more frightening photograph in a book issued by John Murray for seven-year-olds, called 'How Human Life Begins'). There is one small picture of the woman being given her baby, which is much more sympathetic, and contains the truth excluded from the first picture: that is, it's closer to Henry Moore.

But there is no doubt that the biologist who edited the visual book believes that children must be presented with the most brutal 'reality' of parturition, just as the educational programmes on television seem to believe children should see a caesarian birth (would the reader want to see one?). Why? Why is it supposed that this visual 'truth', unmodified by deep human feelings (as Berthe Morisot might have shown birth), is 'the reality'?

What are the realities in this field? In a text-book the compiler must select certain aspects of our biological existence, to display these to the learning child. Of course, it is necessary to show how the foetus grows in the womb. But when it comes to the question of how the baby got there, and how it gets out, we are on difficult ground. Though our minds find this hard to believe nowadays, the reality here is not necessarily that which is shown in a photograph. It may be that some disturbed adults need to be shown this or that sexual event explicitly to overcome ignorance. But when I was a husband, learning to help my wife with her natural childbirth training, I did not benefit very much from looking at a coloured slide of a baby's head emerging, blood-smeared, from a woman's vagina. It made me feel that perhaps I would not be able to be present at the birth: it would be too upsetting. On the other hand, learning about the different kinds of breathing and the functioning of the nervous system during birth **did** help me, and seemed a real use of biological knowledge, to help with this natural process. My experience of assisting at the birth was nothing like what is portrayed of such an event by such photographs. There is another inner reality, and a realm of experience, which belong to a different reality: that of the whole experiencing 'I', inner and outer.

And in this region, if we are good biologists, we should know, by now, from psychoanalysis, that this whole area is one full of un-

conscious problems. The infant often has his own strange theories about the 'inside' of a Mummy, and how and what matter comes out of her. The reality of the baby emerging from the mother's body is bound up with infant theories about other forms of elimination and is naturally mingled with guilt and fear. These feelings can only be dispelled by a kind of learning that is in the context of love and security, and is (and must be) intensely personal. The best context for bringing the child to understand what does happen is the mother's loving explanation. The next best may be an explanation by someone close to the child which defers to the primary realities of emotional need. Realities here include the mother's growing creative expectancy, her joy, and the mystery of love, which makes the growth of the human being possible. One major biological reality is that 'primary material preoccupation' which D. W. Winnicott found to be the basis of psychic parturition: the mother's capacity for 'creative reflection' of the new human being, and the source of being. There is a sense in which the image of the Virgin and the child, in mutual delight, is a better introduction to the mystery of the appearance on earth of a new human being than the brutally frank sex book, with its crude images. To show birth as simply a rather lumpy animal being squeezed out from a woman's fundament is a travesty of the truth, for one major biological fact here is love, while another is the exceptional difference between man and the animals. As philosophical biologists like Portmann and Goldstein have pointed out, man differs in his upright posture, his large brain capacity, and his long dependence on his mother — all of which, in positive terms, make possible his new perspective on the world, and his new dimension, of the animal symbolism. If this is so, then birth should be shown to the child in such a way as to take account of these wider realities: and this requires better symbols than a stark photograph or diagram.

In the book in question, there were no pictures of human beings caring for one another, no beauty and rapture, no breast-feeding or breast-play, not even fun, all of which are biological processes without which there is no human being, with all his or her dynamic

of existence. There was nothing beautiful: nor anything either solemn or playful — and sex and birth are all mixed up with such complex ranges of feeling.

The same applies to the cut-away diagrams of sexual intercourse in such books on sex. There is something brutal, about that piston-like penis immersed in the tubes of the vagina. Again, we have the reductionist biologist, with his impulse to break down living processes into dead diagrams of functions, rambling about in an area in which the primary realities are these which belong to a rich emotional life, and feelings about the meaning of existence. Why do they feel this need? They do not feel a need to display pictures in the book of people excreting, or diagrams of what happens when they eat too much. Their attention to sex is selective; one suspects that it is always that the mysteries of sexuality must be dispelled, in a direct and even sometimes sadistic way, by a certain kind of functional image. There are surely suspect unconscious motives at work here? At the deepest level, to portray me as a machine tends to make my most significant acts seem meaningless: so, we have in this strict scientific approach a certain tacit nihilism.

Perhaps some biologists hate sex — and are compulsively urged to destroy personal meaning in this way? In the book in question there were no images, not even of the kind used now by contraceptive manufacturers, to show a man and a woman in love, hand in hand, or embracing one another closely. As Winnicott said, of sex education, such books 'drive out the poetry'. Yet the primary biological reality is for most of us the poetry, when we are fortunate.

Sexuality cannot be shown, meaningfully, except in the context of love and the human sense of personal value. Yet this is what, mockingly, such a text-book, with its mechanistic diagrams, does. In truth, I believe, there is no need of such diagrams: they simply confuse a child's conception of the meaning of his bodily acts. The biologist is a bad biologist when he fails to understand the phenomenological dimensions of consciousness and meaning, in dealing with such a subject.

There are many other objections I could bring, against this book. It is enough to say that the quality of its illustrations is low: its naked man is not Michael Angelo's or Leonardo's — and why not? In one instance it seems to reveal underlying impulses which are even unsavory. Why, in discussing the history of human attitudes to blood, must it include a picture of a naked young girl having her heart torn out by a priest? My son found this very distressing. 'Such a pretty young girl,' he said. And it merged in his mind, as in mine, with the brutal images of sex and birth. In this image the book betrays the kind of impulse D. H. Lawrence caricatured in 'The Rainbow', in Dr Frankstone, a strict scientific positivist who tries to persuade Ursula Brangwen that there is no special category for life. The old superstitions (he asserted) must be rejected, in the name of science, and all anatomical processes demystified. In this book the brain is shown in such a way as to suggest it is only a computer. The vast secrets of intelligent life as yet not understood, and the unfathomed mystery of learning, are all insulted, by the implication that the brain is only a kind of electronic apparatus — a most irrational over-simplification, and an offence to science.

Only a brief excursion into biology and into the philosophy of science demonstrates that such a school book is based on an inadequate view of 'what science says' about man. For example we should not speak of the 'brain', but of a whole man experiencing the world and thinking. Science knows perfectly well that a man using his brain can explore, learn and create as no computer ever could, and can sustain yes/no conclusions as no computer ever can. And the same with 'sex' and the 'sexual organs': we only move towards poor biology, if we separate these off from the whole being, from love and human creativity, implying that the functions work like machines in themselves, apart from soul, values, and the moral dimension. (To underpin this criticism I would refer to the works of Marjorie Grene, Michael Polanyi, Erwin Straus, Goldstein, Portmann, F. J. J. Buytendijk, and many others.) What I saw when my son was born was not a mass of DNA being thrust into the world, but a creature

that looked like an angel, embarking upon a journey in which human potentialities are realised, of almost infinite range. But that is not the image of man that comes from the books he finds at school about his body and being: they offer him only an ugly, and really most unscientific, concept of himself.

DAVID HOLBROOK

David Holbrook was born in 1923 and was educated at the City of Norwich School and at Downing College, Cambridge. He has taught in adult education, in secondary schools, and at university. He is well-known for a number of books on education, notably 'English for the Rejected'. His 'Education, Nihilism and Survival' was awarded a prize in 1978 by the World Education Fellowship. Future publications include 'English for Meaning' and 'Selected Poems'.

The loneliness of the long-distance text-book writer

Michael Kelly

In the course of recent reading to keep me abreast and alert and agog about professional trends, the usual straws in the wind about what is 'in' and what is going to be 'in', what bees in whose bonnets are to be courted, I came across a remark on Teacher Training. It suggested that Teacher Training is the 'principal channel through which changes and reforms in language teaching can be brought about.' (P. Strevens, 'New Orientations in the Teaching of English,' OUP, 1977, p.21.)

I have doubts.

It may depend on the level of work. My own work at pre-service training colleges and colleges of education and at post-grad. cert./dip.ed. institutes of education has persuaded me that the majority of teachers in training are not noticeably interested in change and reform, in language or any other teaching. They have certificates to get, exams to pass, assignments to complete, marriages and relationships to foment. They want the recognised, the established, the norm, to be ratified and reinforced. Changes and reforms are anxious-making; they demand creative seriousness. And how many teachers are burdened with that?

Perhaps there are fine, dedicated, high-level institutes, exceptional colleges where the lecturers are not organisation men first and cynics second, where the students are professional enthusiasts, where professional

matters, including change and reform, are attended to with more than lip-service. I have always found these minority matters uphill, even fanatical, work in the face of official inertia and colleague and student resentment.

In the countries in Africa in which I work, it is unusual to find half the active teaching force trained. Many are pupil-teachers, primary or secondary school leavers waiting to move on to better things. Many are established teachers de facto who never did move on to better things, or to training. The minority who have been trained have often used the colleges as second-best bootstraps to drag themselves to the dizzy academic heights of 'O' levels or even 'A' levels, as unofficial/external candidates. Professional motivation is largely a joke. The routines are grudgingly gone through in college. Teaching after college is a further springboard to private studies and better things. The creamy places for ambitious well-trained teachers are filled by those who have got a chance at 'Overseas'. Realistically or not, most trained teachers in Africa are waiting to move out of teaching and on. Change and reform are jargon words, without practical implications as far as teacher training is concerned.

Old textbooks reinforce old routines. In an authoritarian state all educational decisions are political. (In our own recent 'liberal' educational era in England, professional initiatives by head teachers and experimental

teachers were as much a product of political tolerance as of professional considerations. (Let us not delude ourselves.) If a new course for the schools — not the training colleges: they are professionally insignificant — can be sneaked in with authoritative approval then one is at last on the way to change and reform. The adoption of a course may be result of publishers' lobbying, personal relationships between entrepreneur and authority, back-handers, a whimsical or providential appointment of a concerned professional to a position of authority on a textbook committee. The last is rare. Consultancies and advisory swans from academic experts spend money and produce elaborate, more or less sensitive reports. They do not change the book order — or teacher training and morale. I have just watched a high-level, extremely competent dedicated curriculum reform research and recommendation project, which lasted in one African country for 4 whole years, bite the dust without trace in application. Doctorates will amass. Publications will ensue. Footnotes will be made in relevant conferences and seminars. But my friends who were involved are disappointed and disillusioned men. They were, in their view correctly, field workers, objective researchers and evaluators and experimenters and recommenders. They were foreigners and they neglected the political connections and commercial interests. The paradox is that they believed in their work. They wanted it to happen. They believed their results would be realistic and progressive. I share that belief but there is no hope for it without political and economic patronage. This they neglected, partly on professional, partly on personally idealistic grounds, to secure. Their work will be incorporated in no syllabus or textbook. In practice nothing will happen to it.

A key to change and reform is the new textbook or coursebook. Teachers everywhere are reliant on such tools, except in the most privileged and enlightened sectors of developed world education. In the third world the textbook is the staple. It is used unbelievably, without frills, without imagination, without enthusiasm. I have inspected lesson after lesson where 'practical work' suggested the book is parroted and learnt by heart

like any drill. The 'experiment' or 'activity' is not done in the applied way the author(s) intended.

There are lessons here. In the African educational scene, the textbook is the essential tool which no teacher deviates from. An even moderately revolutionary textbook which gains (by whatever practical means) official acceptance will bring in change and reform willy nilly. But it has to do so within the text; it cannot extrapolate exercises, extras, activities, teacher self-help addenda. It has to be teacher-proof, whether the teacher is trained or untrained. The teacher's notes have to be concretely tram-lined, no airs, polemic, advice, graces.

As I look at the courses in existence I am saddened at so much innocent expectation of interest, of professional competence, of active engagement. So much ignorance of local conditions and attitudes. I am tempted to believe the naivete is self-indulgent, a reflection of unfamiliarity, of shortage of exposure and of cursory impatience about the real local difficulties on the parts of metropolitan authors and of passivity, timidity, indifference on the parts of local (minor royalty) front names. The 'enlightenment' is counter-productive. Local teachers worth their salt will destroy any airy-fairy nonsense about children taking speech initiative or doing experiments which could mess up a classroom and cause extra work or which could subvert discipline by showing up teacher-ignorance or have an open-ended uncategorised result.

One has to be marinated in the milieu for years, have personal friends among the resentful, impatient, unimpressed, suspicious and undertrained teachers, know the alternative courses with their glossy metropolitan pedagogical rhubarb, see how they are 'abused' and perverted. For years. Before one can begin to draft, with local connivance in a co-author, a realistic course to outwit the teachers and actually give the pupils something to their educational advantage. One secures political and commercial backing in advance. Then, in silence, exile and cunning one sets to work. Across cultures, across ideologies, across trends of thinking about race and education, about neo-colonialism, in spite of the ivory towers of the 'develop-

ment' industry, the aid bureaucracies, the official experts.

It is lonely work. Any professional up-to-dateness has to be disguised, dejargonised, exploited secretly. Teachers and pupils have not to be alarmed. They have to be disarmed, unperceivingly. Forays have to be made into the 'old-fashioned' as well as into the trendiness of 'notional', 'ecological', 'communicative' thinking. Under such conditions, with such objectives, textbook writing is fascinating. It becomes a socio-political craft as well as a pedagogic-professional one. It becomes an aspect of educational planning, on the ground, as well as a day to day classroom device-creation.

My own engagement is in early stages. I rejoice in it because it is so devious and multi-faceted, because I am aware of some of the implications which my predecessors do not seem to have considered respectable enough to take into account. Sometimes I think the tightrope of covering what is 'necessary' while conning the teachers that it is all harmless old mixture as before is too full of tripknots and strangle nooses to be sustained. Then I write a poem about it; or toss

off an obscene infants' reader for a friendly design department to have subversive out of hours fun with; or concentrate on supplementary texts, aids and projects, to build on when the revolution is on its way; or write an article about it all. But I am never tempted to give it up, deluding myself with inane outsiders' opinion that teachers or their training have anything significant to do with change and reform in school language work or any other area of the syllabus.

MICHAEL KELLY

The editors hope that **Michael Kelly** may contribute a regular forthright page or two in our journal, for if anyone sees through the shams and humbug of 'educational provision', he does.

MA. Oxon., Dip Ed., he worked in the '70s as English Language Teaching Adviser in Buea, Cameroon. He is now senior English editor for a UK based educational publishing firm. A poet, he and his family live in London when not in Africa.

Michael Kelly contributed a noble article about his own boarding school, the Benedictine Abbey at Ampleforth in *The New Era* 1975, p.173; and others 1976, p.18; and 1977, p.139.

OBITUARY — J. B. Annand General Secretary of the WEF, 1950-1962

Address by Sir Theodore Fox
given at the funeral 19 July 1979

Most of us have known Jim Annand only in his later years; and this is perhaps a time for recalling earlier phases of his adventurous life.

Like many remarkable people, he had remarkable forebears. His Annand grandfather born in 1800: almost in the 18th century — was a farmer in Buchan, Aberdeenshire. His father worked there as a blacksmith till, at 18, he took to teaching and writing — to become an influential Liberal editor in the North of England. Elected to Parliament in 1906, he died in London just before taking his seat. And Jim's other grandfather, Thomas Burt,

was a miners' leader who lived to be Father of the House of Commons and a Privy Councillor.

Motherless almost from birth, Jim was 5 when his father died; and he joined the family of his uncle Robert Annand of South Shields. On leaving Merchiston School, he trained as an Army Officer; but the Armistice prevented his going to the Front. Wanting to be useful to his uncle, who was an inventor and made printing machinery, he spent the next three years at the Royal College of Science — 'the most miserable years of my life' he said, but by no means wasted. When the course was

ver, his uncle died, and he had no reason to go into industry.

On a journey round the world, he worked for six months on a cousin's farm in Queensland — 'on horseback and off', as he put it. Then came four years at Cambridge, where he helped to edit 'The Granta' and wrote for the London papers. He meant to follow his father into journalism; but experience of it proved unsatisfying; and before long he turned to education. With a good honours degree in History and English, a long training in science, a spell as free-lance journalist, a commission in the Territorials, and part ownership of a petrol station — to say nothing of his travels — he now had splendidly various qualifications for teaching; and in 1919 he had a wife with equal interest in it.

Some years in grammar schools left them both believing that the less academic children were far more educable than was supposed. Human relations would be better, they thought, in a school with a family atmosphere, where there were children of both sexes and all ages. Preferably a day school, because education needs a partnership of school and home. All these ideas they were able to realise in Sherrardswood School in Hertfordshire, and for twelve years this was their life and their home. But it grew too big to remain their private venture; and after the war Jim found new ways of pursuing his aims.

At Sherrardswood he had shown that group work in the classroom could give the children experience of co-operative living — making compulsion unnecessary. Because of this, the Foreign Office sent him six times to Germany to lecture on the elements of democracy in schools. Also he worked with UNESCO on such subjects as the teaching of Human Rights. But his main job over the years was as secretary of the World Education Fellowship. In this he did much to advance group discussion as an educational technique; and it was largely through his efforts and example that so many barriers — barriers of race, of nationality, of opinion — were broken down at the four great international conferences he organised — in England, Denmark, Holland and India.

Jim's service to his causes was selfless and ceaseless; and it was also (his colleagues

say) effective. When others became disturbed or obscure, he remained friendly and reasonable, so that even the woolliest discussion would take shape and bring agreement.

Those who attempt such things can be left to decide exactly how far he succeeded as schoolmaster, innovator, and administrator. What we are celebrating here — and celebrating is the right word — is his success as a person — a human being. I see him as quite exceptionally successful; for the vicissitudes of life left him perceptive, generous, and equable — with courage to spare for others. Also he was interesting, amusing, and amiable. 'Jim', writes a friend, was such a kind and enjoyable man.' Someone to be remembered happily.

One of the things he inherited from his father was a talent for light verse; and this little poem on Scotland reminds us that, though we knew him hereabouts, he really belonged to the North:

Land of my fathers, country of my wife,
Scene of my schooling in my callow
youth,
I come to find renewal of my life
with people who are cantie, drouse and
couth,
Where scones are griddled in the ingle
nook
And corn still dries in many a hand-built
stook.

This is the country that is part of me,
That my forefathers worked with
stubborn care,
Where the whaup's cry pierces the
heart of me,
Where gorse and heather scent the
sun-warmed air
And peat-brown rivers flecked with
creaming foam
Rush down the glens in winter —
this is home.

★ ★ ★

An Appreciation

Meeting Jim Annand was an intensely personal experience. You found yourself in the presence of gentle wisdom that had a strand of great strength running through it. When I met him, I was working on a Report on

'Democracy in School Life' for the Association For Education in Citizen. Sherrardswood, the co-educational day school of which Jim Annand was then headmaster, was on the list for a visit. And at Sherrardswood it was all going on — happy, effective young people finding their way to personal fulfilment and maturity in a climate of cooperative, purposeful friendliness.

I still remember going home after that first encounter jubilant with the conviction that what ought to be true was true — all children, not just the intellectually quick ones, given the right encouragement, relationships and social milieu, could grow into complete, competent, self-confident individuals. I had seen the future and it worked. It is a sad thought that those principles which Jim Annand years ago demonstrated as practical and necessary are still struggling for general acceptance.

It was a great day when Jim Annand became secretary of the World Education Fellowship in 1950, at a crucial period for the movement. The WEF, internationally and within its national Sections, was striving to establish several important educational principles: the centralness of personal relationships, the value of group work, the need to nourish each child's unique potentialities, the formative worth of creative experience, the need to combine breadth and depth so as to generate not only knowledge but understanding, and the importance of democratizing the

school system. WEF ran a whole series of conferences in which these, and other ideas, were not only talked about but experienced.

Fortunately, along with his many qualities, Jim Annand possessed impeccable administrative skills. These, plus his friendly charm, achieved any miracle that happened to be necessary. With Head Quarters and WEF Sections working together, one impressive Conference after another made its contribution to the advance of education. Jim Annand's grasp of essentials and his care with detail would have made him an outstanding figure in any endeavour. It was our great good fortune that this remarkable man chose education.

His last contribution to the WEF was to edit 'Education For Self-Discovery', published by Hodder & Stoughton in 1977. The book was to the memory of Peggy Volkov his contemporary, who edited The New Era for thirty years. It was an appropriate conclusion to his career. Jim Annand spent a lifetime helping the young — and others — to discover themselves.

JAMES HEMMING

A tribute by Raymond King, upon Jim Annand's retirement from the WEF, appeared in The New Era, January 1963, p.14. (Eds.).

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Joseph Lauwerys on 'The Moral Dimension'

Notes from a letter by Professor Lauwerys, written in July 1978, to a friend preparing a work on the development of world educational thought and practice since 1965; and presented as an address to the ENEF/EF Workshop-Conference in May 1979. The Conference Theme was Education for Self-Discovery, adopted by the ENEF 'Centres Project' (Education — to What End?) for the second 'cycle' of its study-conferences.

The 'letter', of over 7,000 words, is personal, pithy, packed with matter drawn from wide-ranging knowledge and experience: racy, colloquial, elliptical in style, allusive, and abbreviated: the epitome of a volume, with indications of many tangential areas that will be for further studies.

The voice is the voice of Joseph: the hand is the hand of one well aware of his inability to epitomise an epitome.

Raymond King

When reviewing the evolution of my own educational ideas over the last fifty years, I record a gradual change that in my belief is typical of a whole generation.

As a young teacher of maths., physics, and chemistry, enthused by my reading of H. G. Wells, Herbert Spencer, and writers like Karl Pearson, W. K. Clifford, and Winwood Read, I was happy in the conviction that positive science was the essential instrument for improving the welfare of mankind. The value of science and the aim of the 'scientific method' was 'the conquest (sic) of nature and the exploitation of the resources of the earth for the satisfaction of human needs and desires.'

Appointment in 1932 to a lectureship in Methods of Science, at the University of London Institute of Education, gave scope for my belief that education in 'the scientific outlook' should dominate the school curriculum, reinforced by greatly extended use of the mass media, and broadened by the inclusion of the industrial, economic, and social aspects of the subjects taught. Friendly personal relations with Otto Neurath (Vienna Circle) and Karl Mannheim sustained these views and helped to build for them a comprehensive theoretical framework.

Later (1944-45) my international work with the Preparatory Commission of Unesco

brought into focus the 'emergent countries', and the ancient cultures of India and the Far East.

Had my scheme of things a universal validity? Was it not essentially Western?

Nevertheless, it must be avowed, until the 1950s, there was no real change in my outlook, or — should I say? — tunnel vision. Religion and religious practices could be attractive and beautiful, but were essentially retrograde: poetry lovely and enjoyable, but 'for the birds'. The relativism of morals made 'moral education' otiose except so far as it could be subsumed under social education. The social, political, and cultural background of the times were supportive to a rationalist, secularised, empirical, and pragmatic approach. Material abundance would solve mankind's main problems: organise the production of plenty — food, goods, services. Concomitantly, as a necessary economic investment, more and more education (schooling) at all levels, with modernisation and expansion of curricula and resources, especially in the sciences and technology, the keys to production.

Growing affluence in the industrially developed countries appeared to support the 'Planners'.

By 1960 however and thereafter with increasing acceleration — I restrict myself to the educational scene — cracks began to appear and widen in the beautiful facade, at first in little ways: 'New Mathematics' (becoming a minor farce), Nuffield Science Schemes (little improvement and much confusion); students turning from science and technology towards 'soft' courses (in paperback sociology, diluted world history, social problems etc.). Then in bigger ways: vast comprehensives; with no bridging of social and racial crevasses; 'university student' — a term of public contempt; the drug menace, even in schools; the campus revolts of 1967-70. At the level of educational theory, 1960 marks the high point of 'Economics of Education' — in effect a putative consolidation

of trends above-mentioned into a system, but by 1970 virtually bankrupt, surviving as little more than minor academic discipline. Nevertheless it had given birth to seemingly lusty progeny: 'Educational Planning', which turned out, in effect, to be still-born. Tanzania and Malawi among others owe little to the Planners; much to common sense of a traditional kind applied by strong governments.

And now at the end of the 'seventies', what in the functioning of school systems are the theorists and practitioners, the Authorities, the parents, and the public worried about? Governments and Public Authorities are immensely concerned with the rapid breakdown of social discipline, particularly in urban industrial centres, e.g. in the factories (wild-cat strikes etc.), in the streets (crime and vandalism etc.); at large (hi-jacking, kidnapping, terrorism etc.).

Along with all this, public opinion is perturbed by the evidence of scandalous corruption in high places.

Parents and teachers everywhere are worried about indiscipline, rowdiness, and even violence in school: truancy and delinquency, drink and disorderliness out of school. And by the obvious (though strenuously denied) fall in academic standards. The reaction to all this is predictable: a generalised belief that there has been a failure in 'moral education', and so the schools get the blame. The adverse trends are construed as the abandonment of the old traditional virtues and beliefs, and evoke conservative and often reactionary remedial proposals: religious revivals, mystical faiths, yogi, return to a life of nature, ecological(?) appreciation, and so on. It is always held that the school should do more: Moral- or Values-Education: a return to Basics (3 Rs and 'religion').

To think that we can move straight back into our own past is nonsense; but powerful and dangerous. The task is to direct the force of our manifold anxieties to more discerning and constructive purposes for the improvement of the human condition. Almost everywhere those concerned with education no longer have the faith that education, harnessed to the triumphant chariot of technology and industrialisation, will bring this about. All over the world I find people talking about

the moral issues that humanity faces. I suggest that in education moral education has become strategic issue No. 1. Production to satisfy all men's needs, yes — but how to satisfy his wants?

There is astonishing unanimity (at the verbal level) on the moral values that teachers should endeavour to instil into their pupils. Thus the way lies open to discussion, though in different systems the accepted moral virtues have a varying order of priority and bear different constructions. In dictatorships for example, loyalty means above all trust and obedience, as well as respect, for the Leadership and the Government.

Moral education is everywhere much influenced by the pervasive religious background. Nevertheless Morals and Religion **can** be disentangled and discussed separately — as the French assume, the Americans and English welcome, and the Russians have decreed. This disentanglement, during the last 20 years, has greatly facilitated objective research and constructive discussion.

As children reach the adolescent stage the question arises: how to synthesise into some kind of system the various myths, fables, and parables they have been taught earlier. Glance at the fields for study of this question among the various peoples of the world:

(a) In Islamic countries and Israel, peoples of the Book, State authority stems from the law and the prophets, nationalist fervour binds the State together, and so moral education has (all ready) a philosophical-religious structure. ('But what the heck happens in Iran? A complete clash between Shi-ite conservatism and Western hedonistic materialism, with Ba'hai standing on the side-lines — and weeping!' July 1978).

(b) In India, primitive polytheism and superstition in poor Hindu areas, with a semi-westernised ruling class (caste) misunderstanding Western positivism and scientism create confusion and a vague universal humanism.

(c) In Communist countries: some post-Orthodox Christian States, still influenced by transcendental notions of the City of God, but ruled by groups that accept Marxist-Leninism interpreting this in hierarchial and ontological ways. Others still under Confucian in-

fluence, interpreting Marx-Leninism in Maoist ways. Both variants accept that all is well if educational institutions fully apply and effectively teach the doctrines of Marxism.

d) In black Africa, south of the Sahara, a vast collection of tribes, large and small, and (mostly) ineffective national governments within old colonial frontiers: nearly everywhere old tribal moralities still prevail.

Modern modes of production and urbanisation will probably lead to the slow acceptance of Islam or Christianity, with the odds on Islam. The appeal of Communism may be strong for a few decades; but it is too rational, 'scientific', and bureaucratic to absorb and reinterpret, as Islam and Christianity over many centuries have learned to do.

African education systems will be ostensibly secular, while pagan beliefs and morality will continue to be transmitted through the teaching of the local language and history. However a broadening out in social and moral education will follow practices of the West, and of the USSR.

e) In W. Europe, N. America, and Japan the problems presented have been fully explored and are fairly well understood — or are they?

f) But Latin America presents fascinating problems, particularly Mexico, Guatemala, and Peru, where the populations are mainly of Indian descent and Christianity a superficial lacquer. Brazil is a case on its own.

In the course of human history, with the exception of a few historic world cities where cultures inter-mingled, men have tended to stay in one place within their own societies, and have accepted unquestioningly the values and norms of their own culture and the religious practices that bound them within it.

Now has come the time of the 'great wanderings'. Everywhere cultures meet and clash, and so do their values and ideals. People are widely aware of diverse Weltanschauungen, still more of the nature of their own beliefs and the internal contradictions of their value systems.

What do we in the West make of the economic-social complex that rewards and honours the direct opposites of all our professed Christian-Democratic values? How can those concerned with moral education deal

constructively with such shocking antinomies? Everywhere the Rulers, facing the breakdown of the old moralities, call upon schools and colleges to deal with the problems, a task and responsibility which by their nature they are neither fitted nor able to bear. Even if the teachers broke out of the tradition, conservatism, and workaday preoccupations of their profession, and found the courage, enterprise, and energy to set about the task, they could not expect the support of the ruling powers (whether Free World or Communist) who see morality only as a system of values and attitudes that maintains them in power.

Yet the possible influence of schools and teachers upon the moral formation of children should not be undervalued. As authority figures for children at their most impressionable age, they provide courses of learning which embody a theoretical structure of morality. The civil power usually respects the freedom of teachers (and priests) to follow the dictates of conscience. Many teachers do in fact offer counsel that run contrary to the prevailing mores — sometimes to the embarrassment of the authorities.

Moral education is a concern not only of schools, but of religious bodies, organised youth movements, many and diverse other groups, formal and informal, and of the media, particularly TV. All these agencies affect the mores and the morals of the young. Conjointly with these (united) forces, the school could be of vital importance as agent of a New Morality.

The questions that arise (and the problems raised in schools) when several value-systems compete for the allegiance of the young, deserve more detailed analysis than can be given here.

Again taking a world conspectus, (a) First there are the (advanced) industrial countries, all (relatively) wealthy and materialistic, with goals of equality, social mobility etc.

In Western Europe (and N. America?) the change from rural subsistence economies has been fairly slow, and the tensions less sudden, of old versus new, tradition v. change, religion v. science, capital v. labour, town v. country, etc. The Christian sects have, ap-

parently managed to adjust their moral attitude to the scientific outlook. But the contrast between the logic of mass production with its code of morals and the 'traditional values' still remains. The French think that 'éducation civique et morale' solves the antinomy: elsewhere non-denominational systems of public instruction teach a post-Christian morality without the old supernatural sanctions. This morality overlaps, but is by no means congruent with that accepted in the market place, or by the trade unions. Was it ever?

In the USSR and other Communist states, it is believed that the solution is found in the abolition of religion and the traditional values, and the 'Gleichschaltung' of every agency of education and propaganda to spread scientific socialism and its attendant morality of submission to the State apparatus of authority, in work, doctrine, and a virulent nationalism! a prescription that is working less well than expected.

Japan went from feudalism to modern scientific corporatism at a leap — a unique case of jumping over classical capitalism — Australia, New Zealand, Argentine, Chile are 'colonies' of Europe.

(b) Countries where established cultures meet and clash with the New Economic Order: Examples: The Arab States, Pakistan, Iran, Malaysia, E. Indies, India, Ceylon, Thailand, Vietnam — CHINA?

Summarily:- All have well-established systems of morality, often embodied in laws as well as the customs of the masses, of whom many still live in subsistence economies. Here there really is a struggle between the old and the new, static societies and progress, conservation (husbandry) and exploitation etc. often turning to racial and religious conflict, anti-science, and superstition etc. — with irruption of the great USA — 'free society v. USSR-planning' pseudo-battle of the imperialist super-powers.

(c) The undeveloped countries of black Africa. No established systems of universal religion, culture, or morality: only tribal beliefs, fetishism, shamanism, et hoc genus omne — with the moral codes of the subsistence level. The towns are mainly vast villages with tribal quarters: the transition called for is a jump

from the 8th Century Saxon village to modern Birmingham: the agents of progress themselves worshippers of Baal and Mammon — sun, silk and money.

Taking into account the whole range of considerations I have assembled in this letter I cherish the hope, and have come to the belief, that it is now becoming possible to frame a Statement of Moral Principles universally acceptable, at least as a goal. The UN Charter of Rights is this sort of document but it deals with **Rights** not principles. Rights are not absolute: they have to be earned by the acceptance of duties, which are not specified.

A UN Statement of Moral Principles would be a step towards transforming a philosophical question into a technical-judicial social one. As with the Helsinki Agreements, such a Statement accepted by the member States of the UN would carry no sanctions: there would be no accepted world mechanism or system of World Law to enforce it. But such a Statement embodying a Supreme Morality transcending political frontiers and cultural boundaries is now, I think Priority No. 1.

JOSEPH LAUWERYS

March Conference Day, 1980 — Announcement

University of London Goldsmiths' College, New Cross, London SE14 6NW

In conjunction with the Goldsmiths' College Association (ex-students and staff), the School of Education of the College presents the 68th annual March Conference at the College site at New Cross, London, on Saturday 1st March, 1980. The theme chosen for this year's contribution to educational debate is EDUCATION IN OUR MULTI-CULTURAL SOCIETY.

Professor Alan Little, Lewisham Professor, University of London Goldsmiths' College will present the major address in the morning session. Nine related topics will be presented in the afternoon in the 'group discussion sessions' — always a lively feature of the Conference; and the final Plenary Session will present the theme of the Conference as interpreted by specialists in the field of Dance.

Details of this Conference may be obtained from L. C. Williams, Hon. Secretary, March Conference Committee, Goldsmiths' College, London SE14 6NW.

THE NEW ERA — Report on a decade

Anthony Weaver, UK

Can any one of us can look forward twenty years. What developments in our own continent do we envisage politically and technologically in the 1980s and '90s? And, as members of a world fellowship, what influence do we wish, together, to bring to bear?

Panaceas for education have been offered in the past laying stress upon religion, upon supporting or changing the economic or democratic structure of society, or upon sexual freedom or discovering valid modes of creative expression for the individual — mention but a few (Buddha, Plato, Marx, Dewey, Neill, Tagore) — all of which have been modified or found wanting in one way or another. Whence come the values by which we judge these old remedies and those being offered now?

The task of The New Era would seem to be to assist in formulating original discussions of educational theories by reporting and reflecting upon what is happening round the globe.

In the past decade those directly responsible for The New Era have succeeded in establishing it as a stronger journal than it was and now stand better able to face the future.

It was in 1970 that the World Studies Bulletin, originally started by James Henderson, was incorporated. Under David Bolam's editorship it appeared as a distinct inset; under Robin Richardson it has gradually fused with The New Era. The brilliance of these three men, on top of their many other commitments, has undoubtedly helped to bring about widespread realisation of the necessity and the meaning of one world, as well as a readiness to examine particular ways of educating for it. New concepts have begun to emerge, and a new readership plus an old readership with a new outlook, has been created. It is this minor break-through that the journal seeks to help on and which is at the centre of its deliberations. But Bolam has

died, Henderson retired, and Richardson is having to move on to another job in the county of Berkshire as the World Studies Project can no longer fund him. Robin Richardson may occasionally return as a guest editor, and we look forward to his full Report on the Project to be published in March/April 1980.

At the Roehampton conference, also in 1970, the present writer was urged by Sam Everett from New York and by James Hemming and James Henderson from London to attempt to activate the associate editors of whom there were then three. Today we are supported by a dozen overseas editors, appointed in their own right, in most cases by their national WEF sections. Secondly, and arising from this, the production of special issues on education in Australia, England, India, Japan, New Zealand, Scandinavia, Sri Lanka and the United States, has been followed by collaboration upon cross cultural themes, such as 'Do we need prisons?' or 'History in search of a future', which step across national boundaries, and which the WEF, as an organisation, is in an exceptional position to promote.

Closely connected with the foregoing has been the incorporation in 1976 of Ideas, the University of London Goldsmiths' College curriculum journal. 'Inter disciplinary enquiry', its first three letters, has underpinned the attention given to methods of teaching and learning advocated by the World Studies Project. Furthermore Leslie Smith, the Ideas editor, who was also incorporated, has excelled the UK editors in his dealings with our friend Alan Shaw, the printer, and fully taken up the opportunities for collaboration overseas.

Financially, despite continually increased costs of paper, postage and printers' labour, the accounts showed a working capital of some £1,724 at the end of 1978; an increase of £615 on the previous year. We regret that

Bill Johnson is having to retire as Hon. Treasurer because of a combination of ill-health and his move to Devonshire; and that from January 1980 it will be necessary to raise the annual subscription to £5, or dollar equivalent. In fact, however, this figure compares favourably with similar journals in the UK — and we cannot forget the death of *Life* and the non-appearance of the *London Times* during 1978/79.

James Porter's arrival as WEF chairman at the beginning of 1979 has heralded a re-appraisal of the purposes of the fellowship and a re-organisation of the responsibilities of the HQ Guiding Committee. The first will show itself in the ingredients, and no doubt in the aftermath, of the 1980 international conference to be held in London, together with the associated financial Appeal.

The second, so far as *The New Era* is concerned, has led to the revival of a publications committee. Discussion is still going on about the form of control that a body such as the WEF should exert over its journal, or, in other words, the degree of autonomy that should be entrusted to the editors, financially and otherwise, so that they display their best efforts, albeit unpaid, in formulating and propagating WEF policy, whatever that may be. This matter, in miniature, may epitomise questions about students' responsibilities for their own learning, or parents' participation in their children's schools, as well as the meaning of trust and friendship within the Fellowship itself.

James Porter brings great personal qualities to his office, and as Director of the Commonwealth Institute is immediately in touch with the variety of races to be found in the English-speaking world. At present this remains the primary field for *The New Era* too. But the journal could help to strengthen WEF ties in Africa, and, if the Fellowship is ever to be world wide, in Eastern Europe, the Soviet Union and China.

Our final reference is to the campaign to increase the membership of the WEF and to expand the readership of *The New Era*. The first should be an outcome of the 1980 conference and the appeal. The second is already under way in the UK thanks to a grant from the Rowntree Trust. Overseas Section officers,

and readers too, have been asked to consider immediately what they can do to follow suit in their own countries. If the current 2,000 readership could be doubled the journal would attract a greater number of advertisements, and would be over the hump financially in the sense that from the present sound basis clerical assistance, improved format and more pages could be paid for. Can you, dear reader, get one more subscriber either directly through The New Era office or through the local section?

ANTONY WEAVER, London, October, 1979.

(Previous reports on *The New Era* were published on p.26 January 1977; p.220 January 1978; and p.40 January 1979.)

THE NEW ERA: ANNUAL SUBSCRIPTION

We have held the subscription rate for the six issues of *The New Era* published annually in London at £3.00 for a number of years. During this time, as Tony Weaver's report indicates, we have battled hard against inflationary trends as we have sought ways and means of maintaining a lively journal for our international readership. The cost of mailing copies of the journal alone, has almost doubled during the past five years and we are promised more increases in the mailing charge during 1980. Paper and printing costs have also increased; though we have been well served by our printers, The Crown Press (Keighley) Ltd., in Yorkshire whose director, Alan Shaw, has worked closely with us in our attempts to reduce these basic costs to a minimum. Only the unpaid, voluntary efforts of those who are involved editorially have defeated inflation!

But we are forced to bow to the various components of the world's economy which conspire to increase costs continuously; and the subscription rate for 1980 has been set at £5.00 (or its dollar equivalent) for the six issues we shall publish and mail to our subscribers. If we can increase our readership by 1,000 EXTRA subscribers during 1980, we will be able to meet our expenses and continue the process of developing the journal in keeping with contemporary needs. **Mrs Joan Watson, Distribution Secretary, 5 Fontaraba Road, London SW11 5PF will deal with your orders.**

Introduction

We had a dream. A dream of an educational project. The project would, we said

Encourage modification of syllabuses at secondary school level to reflect a world perspective rather than national attitudes, so that an opportunity is given in the curriculum for balancing national loyalty with a measure of conscious loyalty to the human race as a whole in all its diversity.

The dream had its home in Britain, indeed in London. But the project itself was in principle to be for all schools throughout the world. Everywhere, the idea was, young people should learn 'a measure of conscious loyalty to the human race as a whole in all its diversity.'

It was autumn 1972. We knew of that great project of the 1960s, 'Man: a Course of Study', directed by Jerome Bruner in the United States. Its aims included 'to provide a set of workable models that make it simpler to analyse the nature of the social world in which we live and the condition in which man finds himself; to impart a sense of respect for the capacities and humanity of man as a species; to leave the student with a sense of the unfinished business of man's evolution.'

Well, we would continue the unfinished business of Bruner's project. We listed in a very early paper the particular subject-matter with which we expected and intended to be concerned:

- the preservation of the common heritage of mankind
- safeguards for a diversity of patterns of behaviour
- decision-making on a global scale
- the establishment of a system of world law applicable to individuals
- the pursuit of national interests in conflict with those of mankind as a species
- the conditions for the future survival of mankind on this planet.

Autumn 1972. We hoped and planned to create a detailed syllabus, together with carefully graded materials, lively methods, and a programme of inservice training for teachers. There would in due course be, we dreamed, a tidy and attractive package. — 'Here, here in this box, is the World Studies Project. Everything you need in order to teach conscious loyalty to the human race as a whole in all its diversity. Your aims, your objectives, your methods, your materials. Precise step-by-step directions.'

We had a dream. And the dream didn't work out. Seven years later, autumn 1979, there was no package. Only a rather untidy and loose collection of publications:

- two handbooks
- a series of pictorial booklets
- contributions to various packs
- occasional articles
- alternate issues of The New Era, 1975-1979.

And here, most recently, there is this issue of The New Era. It is a kind of report, a summary of experience. It consists of a series of articles and lectures written in the period 1973-1979. They have been chosen and arranged to tell a story.

The first article, 'A Summary of Concerns and Activities', is a formal statement which was drawn up in summer 1979. It provides basic factual information about what we had done, and why.

The second article, 'Early Intentions, Ideas and Hopes', dates from the Project's earliest days, some six years earlier. It describes the Project's roots in the One World Trust and also provides, at some length, an account of the dream which inspired us when we began.

Then the next few articles show various doubts and worries, and a search for new directions. The dialogue about the PEEP project pokes bitter fun at our early ideals. The lecture at the 1975 conference of the World Education Fellowship, entitled 'Changing World and Changing Schools', outlines edu-

cational ideas and political sympathies which are significantly different from those with which the Project began. The two talks to students in schools, entitled 'The Clown' and 'I Do Not Want To Be Here', worry about the role and responsibility of lecturers.

Is it really the case that most lectures are oppressive? If so, what can a lecturer do or say which will help transform the oppressive situation into a liberating one? Is it possible to extrapolate from an analysis of the lecture situation to an analysis of other educational situations? And even, also, to an analysis of political situations in the world at large?

These are the questions which are raised — though indirectly through metaphors, not directly through discursive arguments — in the two lectures to students in schools. In the final main article, 'Meeting, Reflecting, Planning Together', they are handled rather more calmly, unemotionally.

This issue of The New Era as a whole is not tidy. But then, neither is the World Studies Project itself. These articles and lectures take you behind the scenes of the Project. To explain our untidiness, though not to try to excuse it. And to invite you to join in our unfinished business.

Summary of Concerns and Activities

A statement drawn up in spring 1979

This is a formal statement about the World Studies Project. It was drawn up in order to provide information for casual enquirers and — much more importantly — to feature as an integral part of various applications which the Project was making for funds. It has been slightly modified for publication, in order to bring it up to date.

1. AIMS

The World Studies Project was set up in 1972 to encourage and support World Studies in secondary schools.

2. THE NATURE OF WORLD STUDIES

(i) Fields of knowledge

The term 'World Studies' is a generic phrase for:

- **Studies of problems of world order** — for example, problems to do with world trade, world law, peace-keeping, international human rights, the world environment;
- **Studies of cultures and societies other than one's own** — with particular reference to international and intercultural relations, and to constants underlying different cultures and societies.

(ii) Forms of knowledge

World Studies involves mainly the social sciences — particularly anthropology, economics, geography, history, political science. It may also involve philosophy, particularly moral philosophy. In some schools and institutions of higher education it is part of the study of theology and religion.

(iii) The place of World Studies in educational institutions

In only a small number of British schools and colleges is there a discrete subject entitled World Studies on the timetable. By and large the term World Studies, if and when it is used, refers to a general concern or dimension in the curriculum, reflected in units or modules within social science courses, not to a specific subject.

The World Studies Project has, from time to time, given advice and support to teachers and lecturers introducing World Studies as an actual time-tabled subject. But it has not itself actively attempted, as a matter of priority, to promote World Studies in this form.

(iv) Related terms

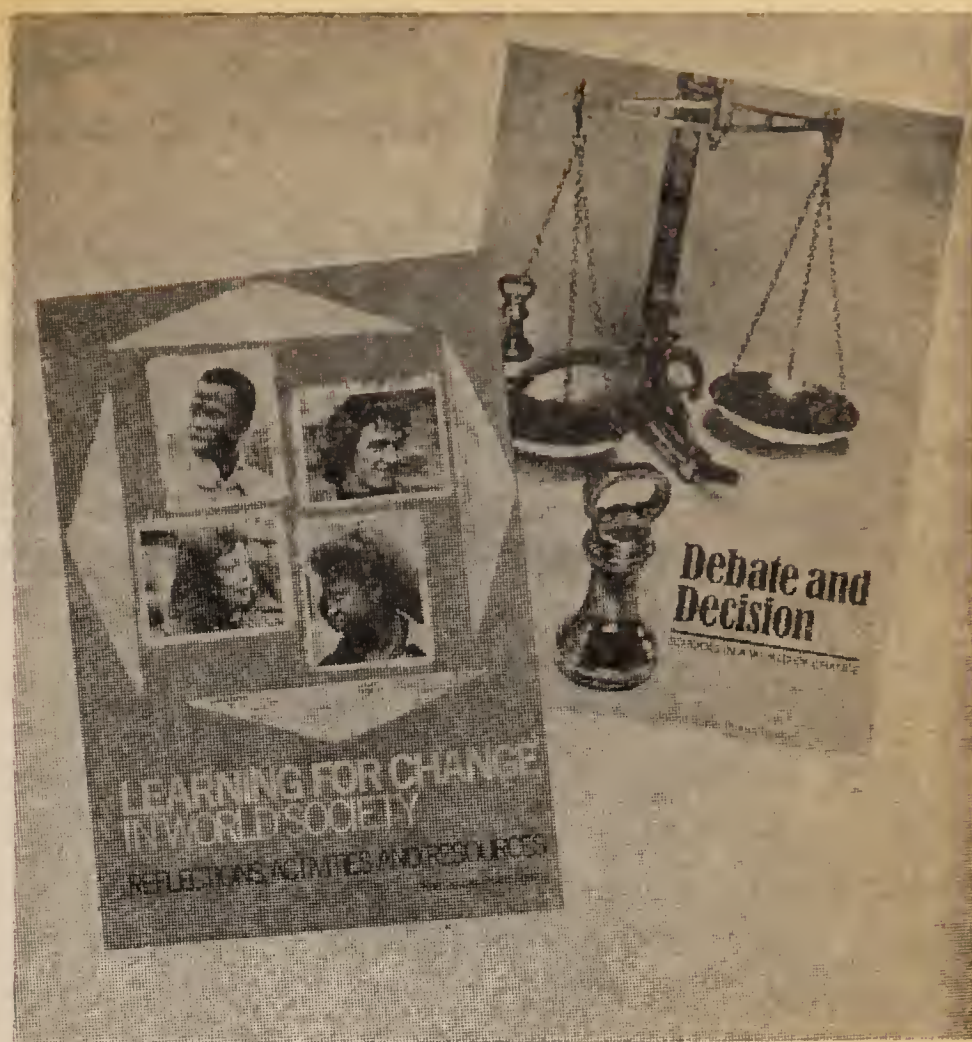
As a generic phrase, World Studies overlaps in meaning with several other phrases. These include the following:

- **Education for International Understanding.** This is the historic phrase in use at Unesco, and other United Nations agencies. It was the term chosen by the Secretary of State for Education and Science when she announced, in summer 1978, the establishment of a Standing Conference in this field in the United Kingdom; and it is the term chosen by the University of London Institute of Education to designate a proposed Chair.
- **Development Education.** This phrase has its origins in the work of agencies and organisations concerned with aid to developing countries. It has received considerable impetus in recent years in Britain through the establishment of the Development Education Fund by the Overseas Development Administration.
- **Global Education.** This term, a shortened version of the phrase 'Global Perspectives in Education', is widely used in the United States.
- **Peace and Conflict Studies.** There are Peace and Conflict Studies departments in several European and American universities, and Peace Studies also now features as an option in the International Baccalaureate.
- **Multi-cultural / multi-racial / multi-ethnic Education.** These terms refer mainly to issues and concerns within an individual country.

3. THE RATIONALE FOR WORLD STUDIES

The rationale for World Studies derives from observation of certain changes — economic, social, political, technological, cultural — in the world at large.

They are the changes which — slowly over the last 500 years, rapidly over the last 100, extremely rapidly over the last 20 — have changed the world from a collection of separate countries into a system of interacting parts. Phrases referring to the new state



of affairs include Interdependence, World Society, Global System, One World, Global Village, World Community, Shrinking Planet, Spaceship Earth, and so on.

Such phrases summarise two main propositions:

- Many phenomena in modern society cannot be adequately observed and analysed, and many problems in modern society cannot therefore be adequately solved or managed, unless they are seen as occurring in a context much wider than that of an individual nation-state.
- Much interaction in the modern world is between people belonging to different cultures and societies. To be an effective and responsible citizen in modern society — identifying, defending, promoting one's own interests, and being mindful of the legitimate interests of others — requires, as a matter of priority, knowledge of cultures and societies other than one's own.

The study of world affairs and intercultural relations in British schools and colleges arguably contributes:

- to the national self-interest;
- to the interests of individual pupils and students;

— to the interests of people in other countries.

Proponents of World Studies vary in the relative weight which they give to these three arguments.

4. PUBLICATIONS AND ACTIVITIES OF THE WORLD STUDIES PROJECT

(i) **A handbook for school-based curriculum development.** The main publication of the World Studies Project is **Learning for Change in World Society**. It arose from a series of workshops and conferences for teachers in the period 1973-1975, and was first published (2,500 copies) in 1976. It was reprinted (2,500 copies) in 1977. It is being reprinted again (3,000 copies), in a revised and expanded edition, in autumn 1979.

Learning for Change in World Society places its main emphasis on questions of methodology and pedagogy — as distinct from questions of content, objectives, rationale, time-tabling. How can teachers prevent their pupils becoming merely depressed and demoralised by feelings of helplessness? How does one simplify, and yet avoid merely expounding one's own bias? How does one get the pupils to sit up and take an interest? How can one responsibly handle controversial value issues? How can one teach about topics on which one's own knowledge is, necessarily, incomplete?

Such questions are often in practice — though not, of course, in logic — the most urgent and important for classroom teachers. Significant curriculum change in the social sciences requires — amongst other things, but crucially — that such questions should be raised and researched from the earliest stages, and that teachers should find personally satisfying answers to them.

(ii) Stimulus materials for pupils

The Project has compiled, in collaboration with Thomas Nelson and Son, a series of four pictorial booklets for pupils. The titles are **World in Conflict, Caring for the Planet, Progress and Poverty, Fighting for Freedom**. The booklets were first published between autumn 1977 and spring 1978. By spring 1979 all four had been re-printed, two of them

twice. In all, 35,000 copies of the booklets have so far been printed.

The booklets were compiled, from the Project's own point of view, to support teachers working with **Learning for Change in World Society**. Each is an anthology of pictures, quotations, games, activities, facts, arguments, which can be used as starting points for discussion or further enquiry.

(iii) A handbook on inservice courses

The World Studies Project has itself organised 15 residential courses, and it has also contributed actively to the design and management of about 30 residential courses organised by others. It has in addition contributed to about 200 non-residential courses. In autumn 1979 it is publishing a handbook on the design of inservice occasions, outlining the methods and approaches which it has developed. Its title is **Debate and Decision: schools in a world of change**.

Debate and Decision is a resource for courses in teachers' centres and colleges of education, and also in individual schools. It is in addition likely to be useful for working parties, committees, staff meetings, departmental meetings. It outlines structured ways in which teachers can be helped to clarify their aims and objectives; to increase their theoretical understanding of methods and pedagogy; and to develop their practical skills in the classroom.

Such clarification and learning come primarily, it is assumed, from discussion and negotiation amongst teachers themselves — not primarily from lectures or talks from outsiders.

(iv) A journal

Since 1975 the director of the World Studies Project has been an editor of **The New Era**, the journal of the World Education Fellowship, and has been responsible for three issues of the journal each year.

The journal carries theoretical articles about the aims and objectives of World Studies, and information about new resources and projects.

It is taken by virtually all colleges of education and university institutes of education in the UK; virtually all university institutes of edu-

ation in the Commonwealth; and virtually all agencies and organisations in the U.K., the Commonwealth, the United States and Western Europe concerned with the general field of World Studies, Education for International Understanding, and Development Education.

The purpose of **The New Era**, from the World Studies Project's own point of view, is to promote theoretical discussion and debate, and to outline the importance and nature of World Studies to academics and to educational decision-makers.

v) Collaboration with other organisations

The World Studies Project has collaborated on several projects with other organisations, and has contributed to various published materials. The latter include: **The Messengers** (Granada Television), a series of schools television programmes; **Choices in Development** (Voluntary Committee on Overseas Aid and Development), a photo-pack; **The Survival Game** (Centre for World Development Education), a film; **Learning about Africa** (Birmingham Development Education Centre) a handbook; **Seeing and Perceiving** (Concord Films Council), a resource guide; and **Change and Choice: Britain in an Interdependent World** (Overseas Development Administration), a pack.

5. BACKGROUND AND FUNDING

The World Studies Project was set up by the One World Trust, an educational charity.

In the period 1973-1975 it was funded by a grant from the Leverhulme Trust. In the period 1976-1979 it is being funded by a grant from the Department of Education and Science, and in 1979-80 by a grant from the Overseas Development Administration.

The Project has also received grants from the P. H. Holt Trust, Unesco, and the Charles F. Kettering Foundation. It has in addition received a small income from royalties and profits on its publications, and from consultancy and lecturing work by its director.

COMMITTEE AND STAFFING

The first joint chairmen of the World Studies Project's steering committee were Mrs Shir-

ley Williams and Dr James Henderson, senior lecturer in history and international affairs at the University of London Institute of Education. The current chairmen are Dr Henderson and Mr Tony Durant M.P.

The members of the committee are: Mr Patrick Armstrong, secretary of the One World Trust; Mr Martin Davies, warden of Kingston Teachers Centre; Mrs Islay Doncaster, general adviser with Brent Education Authority; Mr Colin Harris, head of contemporary studies at Hertfordshire College of Higher Education; Sir John Tilney; Dame Margaret Miles; Miss Hazel Moffat, HMI, representing the Department of Education and Science.

The Project has a full-time director, Robin Richardson, and a full-time field officer, Simon Fisher. In autumn 1979 Robin Richardson leaves the Project to take up a new post as adviser for multicultural education with Berkshire Education Authority.

WORLD STUDIES PROJECT PUBLICATIONS

Learning for Change in World Society costs £2.25 plus 45p for postage, and **Debate and Decision** costs £1.50 plus 30p. They can be obtained from the Project at 24 Palace Chambers, Bridge Street, London SW1A 2JT.

PLANS IN 1980

The main publication of the World Studies Project in 1980 will be a collection of case-studies describing various courses and projects in schools. Further information is available from the Project's director: Simon Fisher, World Studies Project, 24 Palace Chambers, Bridge Street, London SW1A 2JT. Telephone 01-930-0034 or 0272-661026.

Early Ideas, Intentions and Hopes

A lecture in autumn 1973

This is the text of a paper presented to an audience of about 60 lecturers in colleges of education, meeting at a weekend conference in Bournemouth organised by the Department of Education and Science. The World Studies Project had been in existence for about nine months at the time that it was written.

The paper describes various ideas and plans which were in fact later dropped, and various hopes which were never fulfilled. But also it shows quite a lot of the thinking and feeling and worrying which were in due course — three years and six years later respectively — to be reflected in Learning for Change and Debate and Decision.

For example, there is the respect for William Rokeach's work on dogmatism and tolerance; there is the disinclination to be specific about cognitive aims and objectives — a disinclination which, incidentally, many members of the audience regretted or indeed deplored; there is, though only dimly, a conflict model of schools and society; and there are worries and queries about how any so-called curriculum development project should actually operate in practice.

The cartoon on this page is from educational material compiled by Achim Battke, in the Federal Republic of Germany. 'Die Menschheit' means 'mankind' or 'humanity'.

Origins

'Mr President, gentlemen. I interrupt you in the name of the peoples of the world who are not represented here. These words of mine probably do not make much sense to you. And yet, our need for a world order can no longer be neglected. We ordinary people want the peace which only a world government can give. The sovereign nation-states which you represent here are divisive, and are leading us to the very brink of war. I appeal to you to stop deceiving us about your political authority. I appeal to you to convene immediately a world assembly which will raise a flag around which all people everywhere may gather, the flag of a single government for a single world. If you fail in this task you must depart, for a People's Assembly will rise up from amongst the masses of the world to build this government. Nothing less than this will serve us.'

That speech was delivered at the General



Assembly of the United Nations, meeting at the Palais de Chaillot, Paris, on Friday 19 November 1948, at 4.45 in the afternoon. It had been written by one Garry Davis, a young American. He didn't read it out himself, for he was arrested and hustled out the moment he rose to speak. The speech was read instead, amid a certain measure of bustle and confusion, by a friend and ally of Davis's, a Frenchman named Robert Sarrazac, who just had time to do so before he too was arrested and hustled out. Other friends and allies in the audience included André Breton, Albert Camus, and — it was reported in the Parisian press that week-end — 'quelques surréalistes.'

Surrealism, the French art critic Marcel Raymond tells us, is an 'attempt to break with things as they are in order to replace them by others. . . . The essence of the surrealist message consists in this call for the absolute freedom of the mind, in the affirmation that life and poetry are "elsewhere", and that they must be conquered dangerously, each separately, and each by means of the other, because ultimately they coincide and merge

and negate this false world, bearing witness to the fact that the chips are not yet down, that everything can still be changed.' (1)

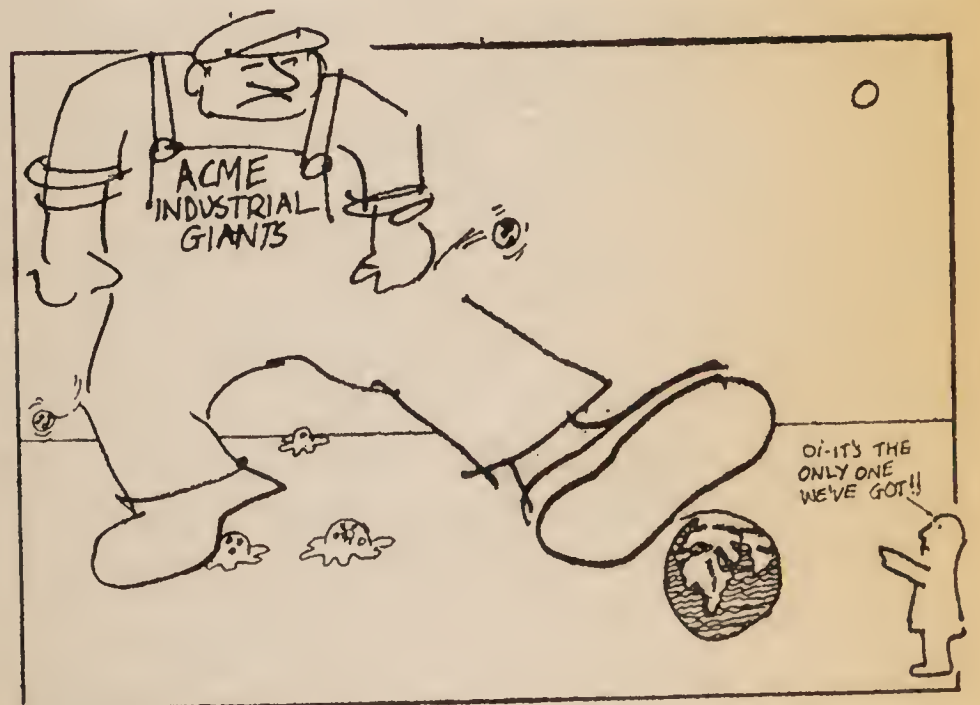
Garry Davis was 27 years old. An American by birth, he had recently destroyed his American passport, and declared himself henceforth to be a citizen of the world. Having been thrown out of the United Nations that November afternoon, he and five others were detained by the police for several hours. Meanwhile Camus and Breton, and a number of other writers, gathered for a drink and an impromptu press conference at a brasserie on the Place de Trocadéro. Amongst other things they pointed out that it was not without a certain symbolic significance in their view, that the arrival of the United Nations General Assembly in Paris had seriously interfered with the smooth running of le Musée de l'Homme — the museum of mankind. And they suggested that the expulsion of Garry Davis from this assembly hall was symbolic of the expulsion, the fearful and falsifying expulsion, of all ordinary people from that place.

Paris, November 1948. There were similar movements at that time — similar currents and eddies of thinking and feeling — in other parts of the world also. In Britain the surrealists who dared imagine that 'the chips are not yet down, that everything can still be saved' included some members of the House of Commons and the House of Lords. They founded what became known as the Parliamentary Group for World Government. Officials of this group in its early days included Lord Boyd Orr, Lord Beveridge, Clement Davies, Henry Usborne, Arthur Henderson. Men outside Parliament who assisted actively included Bertrand Russell, Albert Einstein, l'abbé Pierre. Throughout the last twenty-five years the Group's day-to-day affairs have been managed by Patrick Armstrong. Questions and debates were organised in the House, public meetings and conferences were held, similar movements in other countries were stimulated and launched. The

primary political objective was succinct: 'Her Majesty's Government should make a solemn declaration that the creation of a world authority will be the aim of its foreign policy, and should invite other governments to associate themselves with such a declaration.'

In the 1950s some members of the Group founded a small educational charity, called the One World Trust, and an educational committee, known as the Education Advisory Committee, in order that their ideas and ideals should be more widely known within the country's educational system. They wished to promote the attitudes and values evoked by phrases such as a global perspective, worldmindedness, loyalty to the human race as a whole.

Since its inception the One World Trust has sponsored a variety of small working parties and research projects, and has published several papers and reports. In 1972 it convened a small committee of MPs and educationalists whose task was to raise finance for, and in due course to supervise the progress of, a three-year curriculum development project. The joint chairmen of this committee are Mrs Shirley Williams MP, and Dr James Henderson. A generous grant was made by the Leverhulme Trust, and a director of the project was appointed. He started work in January 1973, with the fairly formidable — well, really very formidable — terms of reference of 'contributing to curriculum strategies in schools throughout the world, with a view to encouraging insight into problems of world order, and a sense of loyalty to the human race as a whole in all its diversity.'



The illustration on this page is from one of the World Studies Project's booklets for pupils, **Caring for the Planet**, published by Thomas Nelson and Sons in 1977.

Previously he'd been a teacher (of modern languages) throughout the 1960s, and had then been involved in a research project for three years at a university department of education. The main problems with which he found himself grappling — and with which, indeed, he yet finds himself grappling, trying to grapple — are the subject of this lecture.

Three areas of problems

The problems seem to group themselves into three main areas. First, there are theoretical ones about educational aims and objectives. What does it mean to say that someone is worldminded, or that they have a global perspective, or a sense of loyalty to the human race as a whole? How would one distinguish, both theoretically and empirically, between a person who has such a sense and a person who has not? Or between a person's awareness today and their awareness yesterday? How would one set about justifying this as an aim of education — an aim not only in this country, presumably, but an aim anywhere and everywhere? How would one relate it to other aims which human beings have had, do have, or might have, in regard to education?

This is the first problem area. Until one is reasonably clear in this area, so it seems at first sight, one cannot really begin to think at all seriously about, for example, classroom methods, or about the actual content or subject-matter of courses and syllabi. Certainly one cannot think seriously about how a curriculum project ought to operate in practice. This first area can be tackled — and maybe is best tackled — by a person sitting at a desk in a sound-proof ivory tower, with thick curtains drawn across the double-glazed windows, and meals served by a dumb (indeed utterly unresponsive) waiter. In the first part of this lecture I shall wish to talk about the kind of thinking one might do if indeed one were to sit for a time thus philosophising.

The second area can begin to be tackled if one gets up from the desk, crosses the room, draws the curtains, and opens oneself to the sounds and sights outside. The spectacle is, in the first instance, the British educational system. Here there are wars, and rumours of wars. Are schools there to serve the needs of children as persons or the needs of a par-

ticular form of social and economic organisation? Are some members of society 'more able' than others, and if so should they be taught special subjects, in special ways, in special schools? Is knowledge a seamless web, and should hence a school's organisation reflect this? Or are there distinct forms of knowledge, and should a school be built around them? What proportion of the younger generation should be permitted, and at what stage in their youth should they be permitted, to be really way-out — sceptical, stubborn, restless, venturesome, hungering and thirsting dangerously and surrealistically for a new heaven and new earth?

You cannot, of course, solve all these problems just by standing at the windows of your ivory tower. But what you can do — and in the light of the philosophical work you did at your desk — is identify the side or sides you support, the danger or dangers you wish to oppose, the skirmishes, the battles, the wars, you most certainly wish to join.

The third problem-area is this. How do you actually behave when you arrive in or near the thick of it? Do you charge in waving a flag, and yelling follow me? Or blowing a whistle, and shouting foul? Do you go round selling armaments, and manuals on how to use them? Do you whisper coyly to the chaps nearest you, excuse me, but . . . ? What, what do you do? And in what ways is your behaviour here shaped and controlled by the times you spent at the philosopher's desk, and the spectator's window? To translate some of the metaphors: How do you, as a curriculum development project, actually operate in practice? What is the most appropriate way — appropriate, that is, to your conception of educational aims, and to your appreciation of current controversy?

I shall deal here, as I said, with each of these areas in turn. I shall on the whole talk as if they are rigidly separate from each other. But of course — and I hope to have recalled this with some of the metaphors I have used — they are not really separate. Oh, they may seem separate when you look at them from the desk in the sound-proof, curtained study. But where actually, are sound-proof, curtained studies to be found? Nowhere. Nowhere where any human being

has ever actually been or could ever actually go. There's no such thing, not on earth, as 'rational curriculum planning'. Nevertheless, human beings are not demonstrably less healthy for believing, at least sometimes, in things which do not empirically exist. Let us hence for the next fifteen minutes here pretend that 'rational curriculum planning' is alive and well, and living quite close — let's go and sit at that philosopher's desk.

Theoretical aims and objectives

The philosopher's first task with regard to world studies is the hideously prickly business of shaping, of tinkering up, a model of educational aims which comes as near as possible to being universally, that is globally, acceptable. And yet at the same time the model has of course got to have some use — it's got to point to practical possibilities.

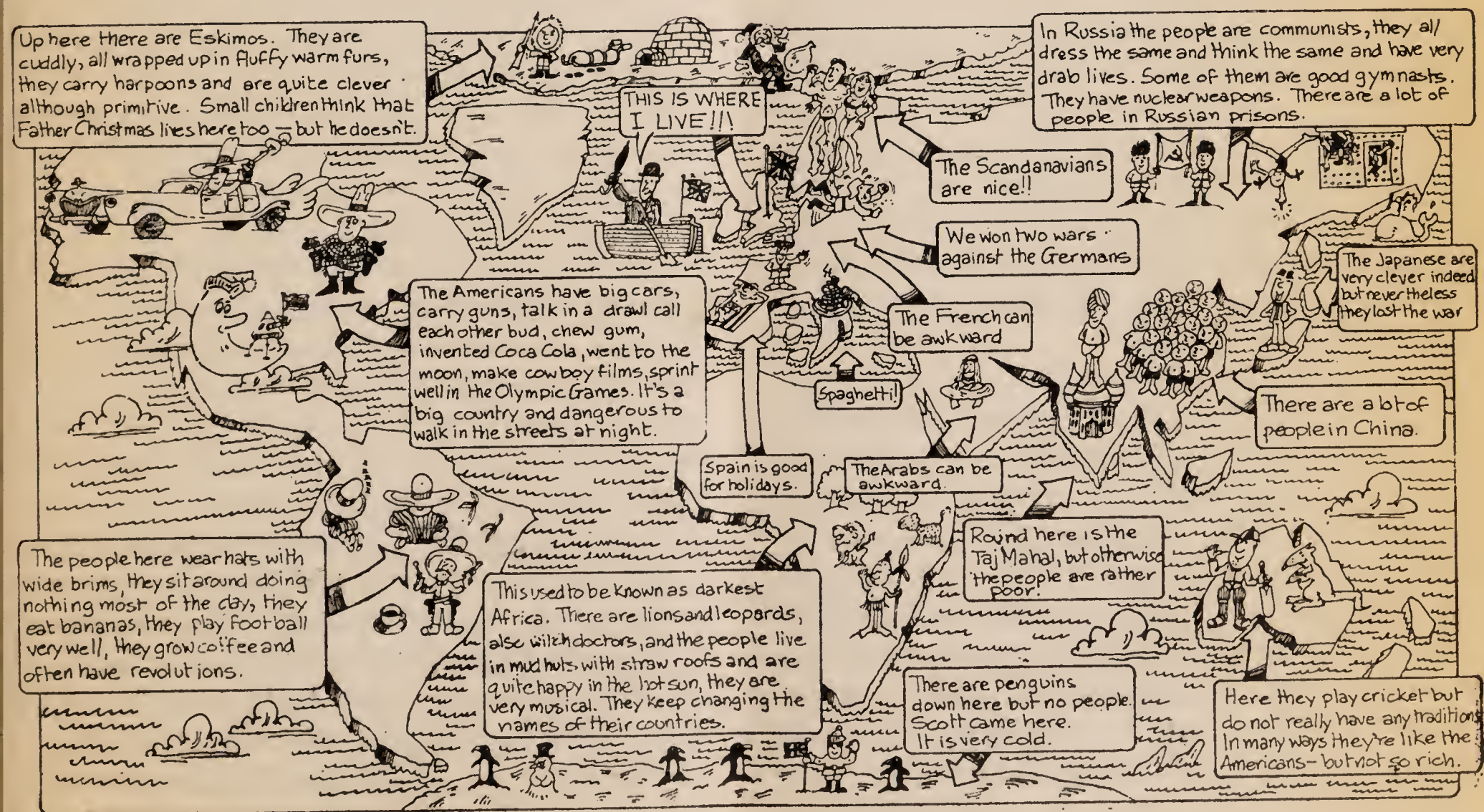
There is not time here to justify the model which I am going to choose. But my wager is that this would stand up for quite a long time to rigorous philosophical battering. The phrasing is of the currently dominant school of British philosophy of education. But other language games similarly rooted in western humanism — continental existentialism, marxism, Christianity, most psychology and sociology — would accept this fairly readily in

translation, I think. I venture to imagine that Eastern thought too would not spew it out. (But this whole question of global acceptability is only incidental here at the moment. It's not what we are crucially concerned with.) The model is as follows:

Education aims to provide frameworks in which people may learn freely to choose the values by which they live. Such freedom involves: first, knowledge of various possible values; second, knowledge of what is chosen; third, awareness of the future as well as the present; fourth, awareness of psychological and political obstacles to the realisation of one's chosen values, and of what, psychologically and politically, helps and nourishes them; fifth, respect for other people's right similarly to choose freely the values by which they live. This involves (of course) an awareness that involved in other people's freedom are the very same kinds of knowledge that are involved in the exercise of one's own. (2)

As mentioned earlier, there isn't time here to try to justify that model as something which might be globally acceptable, nor to make explicit all the assumptions present in each

The illustration on this page is from one of the World Studies Project's booklets for pupils, **World in Conflict**, published by Thomas Nelson and Sons in 1977.



separate twist and turn of qualifying phrase. But what is interesting, I think, is to point the model at world studies, and to wonder what its implications are for the meaning of phrases like worldminded, global perspective, sense of world community, and so on. Alternatively put, what are the implications of words such as those for our understanding of the model? I see three main points of contact.

First, with reference to the values and lifestyles amongst which a person may choose: the worldminded emphasis is that there is a rich variety of such values, that excellence is in principle to be found anywhere where there are human beings, that certainly excellence is to be found independently of nationhood. There are many implications of this point for practical curriculum planning.

Second, with regard to political structures and to the importance of respecting other people's right to freedom, the worldminded emphasis is that we live nowadays in a single world society — one world, all its various parts interdependent. If one wishes to understand the structures which limit one's own freedom, and/or if one wishes to understand the ways in which the exercise of one's own freedom may have harmful consequences for other people's, then it is vital to have knowledge of world society, not just of local or national society. There are many implications also of this point for practical curriculum planning.

Third, with reference to the idea of psychological and political obstacles and facilitators: the worldminded emphasis is on certain mechanisms and structures in particular. I should like to consider the principal of these here in further detail.

I shall discuss briefly four groups of concepts developed by psychologists during the last fifteen years: the personal construction of reality; belief-disbelief systems; moral autonomy; creativity. The crucial emphasis in the first of these is that human beings cannot contact an interpretation-free reality directly.(3) What we do is 'make assumptions about what reality is and then proceed to find out how useful or useless these assumptions are.'(4) Behaviour, seen from this viewpoint, 'is an experiment, and in behaving

a man is asking a question of his world — a man's behaviour will make little ultimate sense to us unless we understand the question which he is asking.'(5) Emotions such as anxiety, anger, aggression, occur when a person's constructs are threatened. Conflict between people is a conflict between their differing definitions of a situation, and may escalate very fast, involving more and more people and more and more force, if the preliminary definitions cannot be modified.

With regard to belief-disbelief systems, a useful working distinction can be drawn between the open mind and the closed.(6) A person may be said to be open-minded when his or her thinking exhibits such characteristics as the following: openness to new evidence; readiness to see contradictions in their own thinking; readiness to see certain similarities between their own beliefs and those of people whom they oppose; awareness of relevant knowledge for their beliefs; awareness of dissimilarities amongst those whom they oppose; a rich variety of sources for their beliefs; a rational and tentative attitude to authority; a concern to give value to their opponents as persons at the same time that their opinions are opposed; a readiness to mix with — in thought and in social life — people whose beliefs are different from their own; an awareness of the flow of time — the present as shaped by the past, the future shaped by the present.

A third kind of psychological concept relevant to world studies focuses on the idea of moral autonomy.(7) Amongst many words or phrases to describe us when we are not operating autonomously, the following clusters are intended to denote separate levels or modes: the amoral, psychopathic, exploitative, egocentric, hedonistic; and the conformist, other-directed, group-minded, following-the-crowd; and the authoritarian, his or her sense of identity dependent on a rung in a hierarchical ladder; and the conscientious, obedient, compulsively industrious and dependable person ('workoholic'). The morally autonomous person, by contrast, 'chooses the rules he lives by, and feels free to modify them with increased experience.'(8) One of his or her most distinctive features is 'tolerance of relativity' — they know that their own

beliefs and behaviour are biased through and through, contingent on the speck of time and space in which they happen to dwell, and they know that everything they ever see or hear is first filtered, fashioned, maybe falsified, by their own mind. And yet also they act and think creatively, seeking to unfold their freedom, and their neighbour's as their own.

The keywords in a fourth kind of conceptualising are words such as self-esteem, sure sense of personal identity, productivity, creativity, self-actualising.(9) It seems vital, here at the desk in the ivory tower far from real people, to emphasise this. For one obviously possible result of doing world studies is a terrible and paralysing ennui — to see the variousness and relativity of everything under the sun can be to receive one terrible hell of a slap, a slab, across the face. The treatment for such ennui is not — to continue the metaphor — a set of sunglasses, or blinkers. It is, rather, the capacity to do something creative with what is seen, to make sense of it.

It's interesting to note that really creative people — great artists, thinkers, scientists — are nearly always more worldminded than the rest of us. (And it's worth recalling, in this regard, that the leader of the people who gathered around Garry Davis was one whose own voyages into the twentieth century had been as brave as they had been illustriously successful, Albert Camus.) And it's relevant also to note, in this context of a discussion of world studies, that one of the vital capacities of the creative person is the knowledge that bad things — hate, destructiveness, ignorance — have their source in himself or herself as well as in others. There is something rotten everywhere, even here in me, not just out there in Denmark. 'This thing of darkness acknowledge mine.'

The 'personal construction of reality'; 'the open and closed mind', 'moral autonomy', 'creativity': of course, each demands a series of talks on its own, not just those brief mentions. But brief mentions are nevertheless all we have time for. My purpose here was four-fold: to give a little more substance to the idea of freedom — the kind of freedom which worldminded people desire for all people in the world, not just for themselves or for their

own nation; to indicate some important considerations to bear in mind when selecting the content of the curriculum, and when selecting practical teaching and learning methods; to indicate some topics which might actually be the content of the curriculum; and to indicate the kinds of personal development which we would hope for, and look for, in our pupils doing world studies.

We need also to consider political and social structures, and the ways in which these too function to inhibit or to facilitate personal freedom. I am going to be absurdly brief here, for I think we have been in the ivory tower long enough. Four clusters of questions: How and why do human beings create institutions, and how and why do they change them? (The sabbath was made by man as well as for man — 'the chips are not yet down, everything can still be changed.') What are the effects of institutions on the personal qualities outlined above, and what kinds of political and social institution would a morally autonomous person try to create and preserve? In what ways are institutions related, if at all, to the varying physical circumstances — climate, terrain, etc. — of the planet on which we dwell? What in particular in these respects of nationalism and of economic development?

The actual educational arena

But enough. There is no such thing as starting from scratch — no such thing for mere mortals as creation ex nihilo. Let's get up from the desk and — at least — look out of the window. For the crucial question is: who out there is actually going to teach this super scheme dreamt up at the desk? Subject-specialists (if so, which?) or integrated teams? The A stream teachers, or the D, or the mixed-ability? GCE or first form? And so on, and so on. These are important questions, but there are other, far more important, questions. These latter can be tapped (as one taps a kaleidoscope) into the pattern which is evoked by this single question: are we, in our schools, 'liberating' young people or are we 'domesticating' them?(10) On this issue, here are four brief observations.

1) Domestication and liberation are crucially related to our assumptions about know-

ledge and reality — if people suppose that reality is 'out there', independent of their own senses, interpretations, expectations, then they are domesticated.(11)

2) They are similarly crucially related to teaching methods and organisation — if the teacher's theme song in the micro-dots between words is 'I know something you don't know' then people are being domesticated.(12)

3) It is by no means clear that traditional grammar school methods are inherently and inevitably domesticating. Maybe they are a secure framework which releases people rather than enslaves them?

4) For certainly it is by no means clear that the various alternatives we actually see before us to the traditional grammar school are, many of them, much of an improvement, or indeed any improvement. It is difficult to see that chalk and talk is worse, less liberating, than walk and gawk; that British national history is less liberating than world history (as someone has called the latter — from Plato to Nato); that tedious and irrelevant French grammar is much more domesticating than tedious and irrelevant European Studies; that any problems at all are solved when the Bible and Shakespeare are replaced by this tragically mis-named animal called Humanities. (It is an awesome thought, Humanities and discs on a desert island.)(13)

The World Studies Project: possible ways of operating

I have betrayed enough prejudices to show that the transition from desk to battlefield will be difficult — though also, I hope, that it will be reasonably exciting. The crucial question now is how actually to operate.

Most curriculum projects have been seen, and some of them have apparently seen themselves, as marketing organisations. There is a product to be developed, tested, packaged, diffused to consumers, amongst whom there may be resistance. For two main kinds of important reason this does not seem an appropriate model for the World Studies Project. The first relates to the nature of curriculum change in general, and it is this. If one looks at what has happened to the school curriculum in this country during the last ten

years, one guesses that the changes — such as they really are — are much more closely related to gradual shifts of consciousness and emphasis in society at large than they are to the focused and deliberate activities of people called curriculum developers. The best that curriculum developers can ever hope to do is latch on deeply, and accurately and intricately, to the swirl and flow of social change. They are themselves a sign on the surface of, not an agent of, educational-because-social change.(14)

The second reason why the marketing model does not seem appropriate to the World Studies Project is to do with the notions about education for autonomy which I outlined earlier. It would seem illogical to believe that children should be taught to be free but at the same time to preach this — to cajole and badger teachers about what they should or should not do. Not that preaching is only, or even primarily, a matter of issuing explicit manuals, handbooks, teaching-notes, rationales, etc. It is implicit also in the whole business of trial schools, and in central/peripheral forms of organisation, with schools like far-flung regions and the project like a nineteenth-century European power, bristling with **mission civilisatrice**.(15)

But what other ways of operating are there? Before coming onto this final, and very important, question, I must admit that I imagine that the World Studies Project will indeed publish some materials. The steering committee wishes this, and appointed a director to work on this activity primarily. I personally am interested and intrigued to have a go, either by myself, or as a member of a team of freelance writers. I imagine that the creation of public materials, specifically intended to act as samples and stimuli to teachers rather than to be teacher-proof, is a valuable way of responding to the situation we are all in. Hence a textbook writer is not necessarily saying to teachers 'Buy this, use this'. It could be: 'I have the feeling that this sort of thing could be useful . . . what do you think?'

But to return to the main question. What other ways of operating are there? I think it can be phrased with a mixture of rhetoric and

metaphors: the task is to facilitate rather than to promote — to ease, to unblock, to re-order . . . in order that something natural may happen more successfully than it perhaps otherwise would. It's the work of the midwife not the parent, of the nimble lumberjack at a log-jam but not the current of the river, of a jobbing gardener not a landscape gardener, of a game-warden not a lion-tamer, of a layman not a priest.

Though none of those metaphors really gets across the crucial idea present in the term facilitating that is absent in the term promoting: the idea that people change, if they change, as a result of reflecting on what they do and on the ways in which, to quote the surrealists again, 'the chips are not yet down . . . everything can still be changed.' Maybe that is as good a way as any of describing the task of a project such as the World Studies Project: to give — no, to offer — situations in which people can reflect on what they do, and on ways, in contrast, in which the chips are not yet down.

As a first step in such a process, two weekend consultations (as we have chosen to call them) have been arranged for late November. There will be about 40 people at each, mainly teachers, but also quite a number of college of education lecturers and curriculum development leaders. We shall represent between us a range of subject-discipline, and a range of academic ability amongst those whom we teach. There's a team of people responsible for organising each. We are reasonably clear in our minds that we don't want lectures, we don't want large plenary sessions. And we do want there to be some practical outcomes. But what? We are not sure. But it is possible that some such loose structure as the following will emerge.

First, in the light of discussion and activity in small working parties, some particular kinds of teaching method and material will be chosen as interesting to look at further; to quite a large extent this choice will be different for each person, but there will presumably be some degree of consensus, however tentative. Second, as individuals and as small groups we will try out some of these things. How do they go? What changes do they need? What are the circumstances in

which they seem to go best? Third, we will try to get some reasonably precise — that is, at a helpful level of generalisation — answers to these latter questions, through a scheme of evaluation yet to be decided.

I am reluctant to be precise at this stage about the kinds of material and method most likely to be chosen. I guess: a handful of films, a handful of simulation or role-playing exercises, a handful of Jackdaw-type files of evidence, each with carefully graded exercises, so that they are suitable across a wide age and ability range, and for more than one academic subject. But on what subjects, I don't know. I wager that just at the moment it's very important to be generally unknowing.

Conclusion

Looking for a motto with which to end I recall the young Garry Davis struggling to speak to what was then, or so he thought, the world: 'I appeal to you to convene immediately a world assembly which will raise a flag around which all people everywhere may gather, the flag of a single government for a single world.'

I recall also those noble words — noble in their obedience to reality — much used by successors of Garry Davis 25 years later, the neo-Hindu, neo-Taoist hippies — 'I am me, you are you; I do not exist to answer your expectations; you do not exist to answer mine; if we meet, that is beautiful; if we do not, it cannot be helped.'

And I recall also, in the same breath, those words of Marcel Raymond:

'The chips are not yet down . . . everything can still be changed.'

I do not know which of the three you find most worth keeping.

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The Planet Earth Education Programme — Peep for short

A dialogue written in autumn 1974

In late autumn 1973, a week or two after the lecture printed here on earlier pages, the World Studies Project organised two weekend conferences. These were at York and Brighton respectively, and involved about 85 participants — teachers, lecturers, advisers, inspectors.

The preliminary hopes and intentions of the Project were outlined at these conferences, and they came in for considerable criticism. Particularly people were critical of, or any way urged severe caution about, the Project's intention of preparing a detailed syllabus.

In the course of 1974 the Project received criticisms from other quarters also. Specifically, there was criticism of the Project's political liberalism, and of its apparent unawareness that political liberalism is only one ideology amongst others. Significant occasions when this criticism was made included seminars at the University of London Institute of Education, the University of Oslo, the Peace Research Institute of Oslo, Colby College New Hampshire, the International Peace Research Association meeting at Stockholm, and the conference of the World Council for Curriculum and Instruction at the University of Keele.

The dialogue which follows was written at the end of 1974, to dramatise simply but vividly the debate and dispute in which the Project now found itself. The dis-

pute was internal, carried out within the steering committee and between the director and the committee, as well as also external, between the Project and others. The Project's two main publications, *Learning for Change and Debate* and *Decision*, show how the dispute was eventually resolved.

'We're setting up this new project. It's called the Planet Earth Education Programme, and what we're going to do is . . .'

'Excuse me, but it's called the what?'

'Well the phrase itself isn't important. What I said was Planet Earth Education Programme. But it's only a phrase, it's not important. Phrases aren't important, they're not important at all. What's important is what we're going to do, and that's what I —'

'Excuse me, but I happen to think that phrases do tend to be rather important. How did you come to choose this one?'

'Well we wanted something new, of course, a phrase that no-one else had thought of. First of all we thought of "education for inter-

national understanding", and we thought that was really rather good, it really summed everything up. But then we found that the Unesco people in Paris had already thought of it first. So then we thought of "education for world citizenship", and we thought that that was rather good too, indeed we thought it was even better, but then we found that we'd been beaten to it by these people in London. Then "world order studies" — but no, these people in New York. "Global development studies" — no, more people in New York. "Global studies" — Massachusetts. "Development education" — virtually every single charity and aid agency in the northern hemisphere. "Peace education" — Oslo and Frankfurt, and many places in between. "World studies" — no, more people in London. Then finally we thought of "Planet Earth Education", which we thought made the right sort of noise, and. . . .'

'And you're really going to do something new, something that no-one else has ever tried before?'

'Well not entirely new, of course, But it's quite new. We've definitely got our own angle. What we're concentrating on is global interdependence. This is the big new thing in the modern world — interdependence, all the separate countries joined together, and of course we're also against racial prejudice, like all the other people I mentioned, and we're against war, and poverty — definitely, we're against poverty — and population, and pollution, these are all things we're definitely against, you realise, but the main thing is interdependence.'

'You're against it?'

'No we're not against it, we're —'

'You're for it?'

'No, we're not for it, we're neutral. I mean it's just there, it's a fact of life. What we want to do is study it, or rather, we want to get other people to study it — particularly children in schools. But also teachers of course. Strictly between ourselves, an awful lot of teachers are rather ignorant, and so —'

'Where did it come from?'

'Where did what come from?'

'Interdependence.'

'It's come from modern science and technology, in our view. Especially worldwide

communications, jets and satellites and so on, and the worldwide expansion of trade, and we're all dependent nowadays on other countries for our raw materials, and we need other countries to buy the goods we want to export, and to supply the skills we need, and. . . .'

'So you wouldn't say it's come mainly from capitalism and colonialism?'

'Well — well, they only came from science and technology, surely.'

'You wouldn't say that most people who talk about global interdependence have in common that they're at the top of the world's pyramid, and that they've just noticed that the rest of the pyramid isn't quite as stable, not quite as under their control, as dependent on them, as they formerly thought?'

'I think you're merely being cynical.'

'You wouldn't say that the modern world is characterised by dependence, and therefore by dominance, much more than by interdependence?'

'Well we're definitely against poverty, as I already said.'

'You wouldn't say that the most important business in the modern world is to dismantle, indeed to smash, the world's patterns of dominance and dependence?'

'Well no. Because definitely we're against violence. I think I did mention that. We definitely do believe in the peaceful resolution of conflict under a secure framework of law.'

'It's possible to have laws without violence, is it?'

'Laws do have to be enforced, as you surely know. But what I mean is that we're not in favour of smashing things. We definitely don't want to be destructive. On the other hand, we're definitely against poverty, and against racial prejudice, and against all the other things I mentioned. We've got some very positive views.'

'You envisage that poverty exists independently of certain specific political patterns of dominance and dependence?'

'Well we're in favour of laws about aid, and social welfare, if that's what you mean.'

'You envisage that racial prejudice exists independently of certain specific political patterns of dominance and dependence?'

'We're in favour of laws against discrimination, if that's what you mean.'

'I see. Tell me about the educational part of your work.'

'Yes, that's much more important, really. And you do realise education and politics have to be kept separate, don't you. I sympathise with what you're saying about politics, I really do, I wouldn't want you to think we don't understand and sympathise, because we do, but politics have to be kept out of education, you know.'

'Why?'

'Because —'

'Because the government wouldn't like it?'

'Yes. I mean, no. It's because teachers and parents wouldn't like it. And nor would our sponsors.'

'Your sponsors?'

'We've got these grants from several charitable trusts, and of course that means we can't get involved in politics.'

'I wonder where the charitable trusts get their money from?'

'Does it matter?'

'Probably, but let it pass. Your programme is a big one, is it?'

'Oh yes, it's really big. It's the whole world, the whole Planet Earth. The idea is to change the school curriculum in every country on the planet. So it's a very big project, you realise.'

'I do. How are you going to operate?'

'The first thing is to make a syllabus — a programme, a course of study, a whole series of things and facts that have got to be taught. The programme's called PEEP for short. Then we shall get hold of the top educational administrators, and by appealing to their enlightened self-interest we shall get them converted to PEEP. Then they'll get on to principals and headteachers, and convert them. We shall be using the existing chains of command, you see, and then the —'

'That phrase again?'

'Which?'

'The "existing" something.'

'The existing chains of command. But why do you ask? It's not important. Phrases aren't important. Then the principals will tell the ordinary teachers about PEEP, and that they've got to teach it, and the teachers will tell the facts to the children.'

'Why?'

'Why what?'

'Why will the teachers tell the facts to the children?'

'So that the children learn the facts, of course. Though mind you, it's not just facts, you know. It's attitudes too. I mean, we're in favour of the affective domain, I wouldn't like you to think we're not in favour of the affective domain, because we are. Also progressive and pupil-centred learning methods, that's another thing we're in favour of.'

'I'm sure you are. But why do you want children to learn all this?'

'So that they're better informed, of course.'

'And then?'

'Then they'll give the right sort of support to politicians who have got the right sort of policies.'

'Policies about what?'

'Policies about interdependence, of course. In more detail, we want laws to eliminate poverty, laws to eradicate racial prejudice, laws to put an end to war and pollution, and so on.'

'You envisage that changes happen in this world when people at the top, for example politicians, have the right sort of policies, and make the right sort of laws?'

'Of course. Doesn't everyone? Though there does have to be political will. That's the whole point of PEEP — to get people behind the politicians.'

'You don't think that you're likely to perpetuate the very patterns of dominance and dependence that need changing?'

'I don't see why.'

'You don't think that pyramids can, and normally do, change from the bottom upwards rather than from the top downwards?'

'I don't see what that's got to do with PEEP.'

'You don't see the world as a series of interlocking patterns of dominance, great twisted piles of intermeshed chains of command, such that everyone, everyone, is in a position to do something about it, here, now, today, to shake free?'

'If you're talking about violent revolution again, I don't agree with you. Violence never solves anything.'

'I'm talking about pain maybe not about violence. Well, not necessarily. And pain suffered, not pain inflicted. For example, the pain

you and I will suffer if once we stop trying to dominate each other.'

'I'm not trying to dominate you, surely.'

'I think you are. And I have been trying to dominate you — make you dependent on me. But more to the point, the current reality, for us, is you-and-me. If we cannot analyse and change this situation, this relationship, there's nothing we can do but hamhanded harm if we venture out into schools, or into the world itself. And another thing, the two of us here together, we have been trying to dominate anyone who happened to be listening.'

'Perhaps they wanted to be dominated.'

'Perhaps. But I doubt it. No-one really wants to be dependent.'

'No but —'

'Yes?'

'People do want to be needed. And people do need people. Its a cliché, but people do need people.'

'Yes. Yes on that at least you're quite right. People got people into this tangle we're all in, the patterns of dominance, and only people can get people out.'

'So?'

'So for God's sake let's shut up. Both of us.'

Changing World and Changing Schools

A lecture in January 1975

This is the text of a lecture presented at the conference of the World Education Fellowship in Bombay. It was written at much the same time as the dialogue about the Peep project, reprinted here on earlier pages, and touches on many of the same points — but at considerably greater length, and by and large more academically.

The lecture shows quite big changes of emphasis from the one at Bournemouth fourteen months earlier. In particular it shows much more awareness of, and sympathy for, a radical political position.

It is also rather pessimistic. Even — as it admits — it is despairing. What on earth is the World Studies Project to do, the world being so complicated? Does one even have the right to give lectures?

Introduction

This talk has first a prologue then two main parts; then finally a brief conclusion. The prologue takes the form of a very simple — I fear, too simple — story. It is closely based on an old European folktale, and is intended to dramatise certain key features of the modern world. Then in the main part of the talk I shall wish to provide an exegesis, so to speak, of the story. I shall wish to spell out, that is to say, the main intellectual proposi-



FIND A CAT

tions about the modern world which the story is trying to illustrate.

In the second main part of the talk I shall be considering education. In view of the world we live in what should be the aims, and

what should be the content, and what should be the methods, of education? And how can we, how should we, engage in the task of creating change in education? These are of course vitally important questions. I shall nevertheless touch on them only rather sketchily. For to consider them just at the moment in detail, I shall venture to suggest, might involve neglecting some important and interesting aspects of the 'here-and-now' — that is, of the lecture-format in general and this lecture in particular.

Just two other points of introduction. First, the subject-matter of such a talk is deeply controversial. Men and women of good will do not agree on these topics. I shall by and large remain fairly calm and academic, I think, but nevertheless I am biased — inevitably, I am biased. I daresay that everyone should therefore be on their guard. Secondly, part of my bias — perhaps a very major part of my bias — is that I am a Westerner in general and an Englishman in particular. I guess that in many respects an international audience will find such a person rather eccentric. I apologise in advance for my eccentricity, even though there are, of course, some definite limits to what I can do about it. I look forward to learning a great deal in due course from your reactions and response.

Prologue: 'The Cat and the Mouse'

The cat caught the mouse, and bit its tail off. 'Oh please give me my tail back,' cried the mouse, 'I will give you back your tail,' said the cat, 'if you will go to the local Feedyapet factory, and bring me a tin of nourishing cat food.'

So the mouse went to the local Feedyapet factory, and saw the managing director, and outlined his problem. 'I will give you a tin of nourishing cat food,' said the managing director, 'if you will go to Peru in South America, and bring me a ton of anchoveta protein.'

So the mouse went to Peru in South America, and saw the minister in charge of fisheries, and outlined his problem. 'I will give you a ton of anchoveta protein,' said the minister in charge of fisheries, 'if you will go to the United States, and bring me a new university.'

So the mouse went to the United States,

and saw the President, and outlined his problem. 'I will give you a new university', said the President, 'if you will go to the Soviet Union and bring me their whole nuclear defence system.'

So the mouse went to the Soviet Union, and saw the leaders in the Kremlin, and outlined his problem. 'We will give you our whole nuclear defence system,' said the leaders in the Kremlin, 'if you will go to each of the countries of Africa, Latin America and South East Asia in turn and bring us a promise from each of them that they will have a socialist revolution during the next year.'

So the mouse toured the villages, towns and cities of Africa, Latin America and South East Asia, and saw the people, and outlined his problem. 'We will give you a promise that we will all have a socialist revolution during the next year,' said the people, 'if you will go to the leaders of the 50 biggest multinational corporations in the West and in Japan and bring us fair prices for our commodities, and permission to develop our own manufacturing industries.'

So the mouse went to the 50 biggest multinational corporations in the West, and in Japan, and saw all the directors and all the shareholders, and outlined his problem. They said they would like to help, but they were not accustomed to doing business with a mouse without a tail.

Moral: Life would be so much easier if cats were nicer to mice or if, at least, mice were less fussy about their tails.

Part One: Four Main Features of the Modern World

The first thing which that story tries to dramatise, very obviously, is the interdependence of the modern world. Increasingly nowadays, it is recalling, there is no such thing as an isolated event. Our fates and our fortunes are affected by, and they in their turn affect, the fates and fortunes of people throughout the world. The world isn't a collection of places, but one single place; not a vast scatter of villages, but one single global village. It is one world.

Within this one world there is a whole series of problems which can only be adequately understood and handled if they are

seen as world problems rather than national or regional problems: problems of the environment (polluted air and water have no passports), of warfare, of economics and trade, of the distribution of the earth's basic resources, particularly the resources of the oceans. The institution known as the nation-state, and the thoughts and feelings known as nationalism, are likely to do much more harm than good in this one world of ours. This is the first thing which The Cat and the Mouse fable was trying to dramatise.

But secondly, and much more importantly, the fable was trying to dramatise the idea that the world is a feudal village, not just a global one. It's all very well to speak of one world — but maybe this phrase is like the phrase 'one nation': a phrase which rises to the lips of the powerful considerably more readily than to those of the powerless. And maybe its main function is to obscure and mystify, hence to reinforce the status quo, rather than to enlighten and clarify, hence to initiate change towards greater justice.

(Similarly the phrase 'we're all in the same boat' is generally used by the captain rather than by the deckhand. It seems intended primarily to rally support for an unequal division of labour — a division of labour in which, the observer cannot help noticing, the captain has considerably more job-satisfaction than anyone else.)

This point, that certain phrases and concepts can obscure rather than enlighten, and can hence reinforce an unjust status quo rather than help change it, needs emphasising. For very frequently we are the victims, the prisoners, of our own mental frames of reference. It's not just the world which needs changing, but the spectacles through which we look at it. Frequently, indeed, the problem lies in the spectacles much more than in the objective world itself. We are like a man in a car who drives very slowly, very hesitantly, very clumsily, because — he thinks — there is a terrible, terrible fog outside; but actually the only thing wrong, or the main thing wrong, is that the windscreen is misted over — and misted over, be it noted, by the man's own breath.

There are certain words and phrases, to change the metaphor, which we perhaps

ought to stop wasting our breath on — words and phrases which are themselves part of the problem, not part of the solution. The phrase 'one world' is perhaps one of them. Other bad words and phrases on which there perhaps needs to be an immediate taboo include: interdependence, poverty, racial prejudice, development, Third World, world problems. These are all, so to speak, dirty words. Perhaps we ought to stop and pay a fine every time we use one of them — and ought also to wash our mouths out; and to wash the words themselves, to make them clean again, make them precise again.

Terrible twins

Take, for example, interdependence. It is true that the world is more interdependent than ever before. But this interdependence has arisen from those twins — those terrible twins — known as capitalism and colonialism. They are still around. In very many regards the world is hence characterised by dependence, and therefore by dominance, much more than by interdependence.

Or take poverty. It can be said, to make a point very provocatively, that there is no such thing as poverty. There is something which we can call exploitation, or oppression, or injustice — but no such thing as poverty. Similarly racial prejudice, or any other kind of so-called prejudice, does not exist independently of certain specific political and economic structures, whose continuing existence it functions to legitimate and to reinforce. The structures determine the prejudice — it is the objective patterns of dominance which conceive and rear the prejudices, not the prejudices which create the dominance.

Similarly again the concept of development: by being neutral it is not neutral; its apparent neutrality obscures central reference to the distribution of political and economic power. The phrase 'Third World' obscures the centre-periphery relationships which exist between countries and within countries. (In addition, of course, it's part of that whole shameful and arrogant vocabulary which speaks also of first 'world' war, 'Far' East, 'discovery' of America, etc.) Further, to speak of world problems is to speak too

comfortably, much too comfortably. There aren't any world problems. But there are world conflicts of interest — in particular there are conflicts of interest between powerful and powerless.

This is all by way of underlining the second main point dramatised by the fable of the Cat and the Mouse — that a key feature of the modern world is its patterns of dominance and dependence. Cat-and-mouse-type relationships — alternatively put, centre/periphery relationships — are a recurring feature, indeed the recurring feature, of this one world of ours. If we look at the patterns more closely we see that they are characterised by four main aspects: vertical division of labour, one-way communication, uneven possession of 'goods' and 'bads', and uneven power to define and pursue values.

Thus the dominant countries, and the dominant elites within countries, are involved mainly in the tertiary sector of the economic cycle — that is, with capital and management, rather than with processing and manufacturing, or with the actual extraction of primary commodities. To speak of one-way communication is to speak of a system in which, as the saying is, words go down through a megaphone and up, if at all, through a sieve. Thus in the story the mouse is only ever the recipient of communication. He has no chance, or feels he has no chance, to engage in arguments, in ripostes, in a real exchange of information. Further important points about one-way communication are that there is unequal access to the means or media of communication — this refers to language as well as to physical things such as transport and mobility, computers and teleprinters, radio and television channels etc; and there is fragmentation amongst the recipients — they cannot easily get in touch with each other. In the world at large, the most striking evidence about the fragmentation of dependent countries is to be found in the schedules of the international airlines.

The uneven possession of goods — that is, things which people need and want — and bads, things which can be inflicted on people, means that the dominant can continually dictate terms to the dependent. In the story, everyone dictates terms to the mouse, for all

are in a position to withhold goods from him. Though only the cat, with its teeth and claws, directly inflicts any bads. In addition to being able to dictate terms dominant countries are also able to dictate values, norms, conventions, definitions of reality.

The overall consequence of these patterns of dominance and dependence is that only a smallish minority of people have a chance really to realise — in both senses — their potential. In the world as a whole, a large proportion of people do not enjoy — to recall some fine and rightly, but ironically, famous old words — life, liberty and the pursuit of happiness. People do not have an equal chance of a full or fuller life, and this inequality is a political fact — that is, a man-made fact. It is not bad luck, or Mother Nature's arms, or the blind Fates' hands, or God's will. It's man-made — well, man-and-woman-made — and could be changed.

Different levels

A third main point in the story, already touched upon, is that patterns of dominance and dependence — Cat-and-mouse-type relationships — exist at a variety of different, but interlocking, levels. They are to be found, for example, within each individual political system. This means, amongst other things, and significantly, as Alexander Solzenitsyn pointed out in his recent Nobel lecture, that the United Nations Organisation should perhaps more accurately be known as the United Governments Organisation. Also they are to be found within individual institutions — factories, hospitals, offices, schools — and in relationships between the generations and relationships between the sexes. Over and over again we find the same fourfold pattern: vertical division of labour, one-way communication, unequal possession of goods and bads, unequal power to define values. To use the technical jargon word, we find that the relationships are isomorphic with each other. Also we find that these relationships affect each other in a reciprocal way. That is, there is a vicious circle, or spiral. The world is, as it were, a vast, vast arrangement of vicious spirals, some small and some gigantic, but all enmeshed with each other.

The fourth main point in the story is the one

made in the moral at the end. This is that you can always break a vicious circle anywhere, though the most important place is where you yourself happen to be. And there are always two main ways of breaking a pattern of dominance and dependence. The one is for there to be less dominance — life would be so much simpler if cats were nicer to mice. The other — and this is a separate point — is for there to be less dependence. A country which is materially self-reliant, self-sufficient, for example, can be indifferent to the goods of others; and if it is mentally self-reliant, so to speak, it can be also indifferent to others' needs, and to their attempts at one-way communication. This mental self-reliance involves, as interesting and important to note, profound knowledge of one's own culture and identity — in a sense, the world perhaps needs more nationalism (that is, more awareness of particularity in time and space) rather than less.

To summarise: the modern world is, yes, the world. But it is also an unequal and unjust world. These inequalities exist at very many interacting levels. We can begin to break the inequalities wherever we are, both by being less dominant and by being less dependent.

Part Two: Some Features of Education

What of education? What should be our aims, our content, our methods? Someone who broadly accepts the analysis outlined above is likely to name three main aims: first, that young people shall develop competence in understanding the world, and their own particular place in it. Second, that they shall develop also competence for changing the world towards greater justice — this involves skill in changing their own particular bit of the world, such that they and others are less dominant and less dependent; and also the capacity to give support to people in other places, including politicians and governments, who are working for the same ends.

This practical competence in working for justice will of course have different expressions — different 'performances' — in different places. The concepts and skills developed in the powerful, aimed at lessening their dominance, are likely to be different from

the concepts and skills developed in the powerless, aimed at lessening their dependence. But nevertheless, since dominance-dependence patterns exist at a whole series of different levels, everyone has in principle something to learn and to do about both dominance and dependence. Although some individuals, and some classes, some countries, are clearly and objectively cats rather than mice, and although some others are clearly mice rather than cats, it is nevertheless the case that at different levels of analysis everyone sometimes experiences the opposite plight. (And incidentally we do need to speak of the plight of the powerful — of the idea that they too are victims of the system, are losers.) Hence there are not really, only apparently, two different educational programmes to be envisaged.

Third, an aim presumably needs to be that people's commitments and loyalties shall remain open, in the sense that they will be ready continually to develop and extend their concepts and skills. It can be argued that if all three of these aims are to be achieved then it's vital for education to involve not only theory but also practical immersion in the real world of politics, the real business of trying to initiate and sustain social change.

That is all I am going to say about aims and methods of education! Such brevity seems preposterous, particularly since two of the things I have just mentioned — that the young should be educated for changing the world, and that they should have practical experience of purposeful change as part of their education — are extremely controversial. It nevertheless seems vital that we should not, just at this moment, enter into the arguments. We should surely stay with reality. And a major part of reality is that by and large a national educational system is deeply enmeshed with the national (and indeed international) division of labour, and with the distribution of power and wealth. Further, virtually every single school or college is characterised by a vertical division of labour, by one-way communication, by unequal distribution of possible gains and losses, by unequal power to define what counts as valuable knowledge and ability.

And similarly in nearly every individual

school classroom. There is a rigid division of labour — the teacher teaches but doesn't learn; the pupils learn but do not teach. There is one-way communication — the teacher sends messages, but receives very few, apart from correct or incorrect answers to questions and he or she normally has greater access to whatever means of communication are available (in particular the language of instruction, but also the blackboard, audio-visual equipment, printed materials etc); and there is fragmentation — pupils do not easily communicate with each other, apart from via the teacher. (If you draw a diagram to show the pattern of communication in a school classroom you end up with a picture which is rather reminiscent of a diagram of one of the world's major international airlines!) Teachers have far more goods — called marks, grades, examination passes, and so on — and bads — called punishments, sanctions etc. — than do the pupils. And teachers can and do define what counts, and what doesn't count, as valuable — as worthwhile. This is all by way of emphasising that educational change is always extremely difficult and complicated, particularly so if it is directed towards analysing, and changing, patterns of dominance and dependence.

Despair

What can be done? I do believe that a great deal can be done at all levels. But — mad-deningly perhaps, and provocatively I hope — I do not intend discussing this. I venture to suggest that it would be good for us, on the contrary, to assert boldly that nothing can be done! There are three main things I have in mind when making this admittedly provocative suggestion. First, the intention is to emphasise the deeply conservative nature of education. Attempts at real educational change fail over and over again because they underestimate, vastly underestimate, the capacity of education to subdue and contain them. A certain healthy despair is one of the qualities which every educational innovator perhaps needs.

A second point is that if we spend much time here, you and I, discussing ways in which teachers could and should be less dominant, and ways in which schools could

be less hierarchical, and ways in which national educational systems could and should change, and so on, then we shall ourselves be running the risk of dominance. We shall be putting ourselves in the centre of the world, and all those other people out there on the periphery. Perhaps it is much better in the first instance to say nothing can be done, and thus avoid the temptation of feeling powerful over others, than it is for us to start outlining what should and shouldn't be done.

A third reason why it may be good for us to say that nothing can be done is that we might otherwise be in danger of neglecting the fact that we are ourselves, here and now, in a situation of dominance and dependence. The lecture format is an almost archetypal example of vertical division of labour, of one-way communication, of unequal possession of goods and bads, of unequal power to define the situation.

Thus one person — only one person amongst several hundred — does the talking; there is no, or virtually no, feedback, no licit communication between the recipients, and unequal access to the microphone and blackboard; the audience is dependent on the lecturer for any goods that are going, and whilst certainly the audience do have bads up their sleeve (they can cough, scuffle, can even interrupt and heckle if they want to), it is surely the case with most lectures that it's the audience that is likely to lose out, by being bored or dominated, rather than the lecturer.

In drawing attention finally to the lecture situation itself I am not, I think, being merely masochistic — I am not asking you to agree that this lecture has been, yes, really rather boring or dominating. Nor am I looking, on the contrary, mainly for reassurance. I am anxious primarily to draw attention to the here and now. I am both offering and illustrating the intellectual proposition that it is in the here and now that we should begin. Unless and until we can bear and learn from the pain of doing so, we perhaps have no right to go and tell others what they should do 'there and then'.

How has this lecturer, this cat, handled his dominance? How has the audience, this

house, handled its dependence? These are curious and uncomfortable, maybe even painful, questions. But they are the questions of here and now. And just at the moment, therefore, I can think of no questions more relevant to our theme: changing world and changing schools.

ACKNOWLEDGEMENT

The metaphor of goods and bads is taken from Johan Galtung, *The European Community*, Allen and Unwin 1973. And indeed generally, the picture of international society sketched in his lecture is derived from the writings of Johan Galtung, and of scholars at the Peace Research Institute in Oslo.

The Clown

talk in spring 1975

The lecture at Bombay, 'Changing World and Changing Schools', closed with doubts about the role and point of lectures. The same doubts were expressed, though in a very different format, in this talk about The Clown.

The talk was prepared in the first instance for a service in the chapel of Rugby School in summer 1974. It was presented also in other public school chapels — those of Marlborough, Shrewsbury and Wellington — and, with slight modifications, at various sixth form conferences. The version printed here dates from spring 1975.

The illustration on this page is reprinted with acknowledgement to Thomas Nelson and Sons.

... about this clown. This clown was beginning to have doubts about his act.

I'd like to tell you about this clown, and about the doubts he was having about his act.

Though mind you, I'm not sure. I mean, I'm not sure if I'd like to tell you. Perhaps I couldn't like to tell you. Perhaps I was telling a lie when I said, just now, about fifteen seconds ago, that I'd like to tell you about this, fifteen seconds, well more like nineteen seconds now, twenty-three by now, I daresay. How many seconds since I started? I suppose no-one's been timing me?

I suppose someone may have been, actually? But please don't get up and say so. It would be bad for my morale.

Any way about this clown, about whom I'd like to, or maybe about whom I wouldn't like to, (there's some uncertainty), tell you, and the doubts he was having about his —

It occurs to me that perhaps I am confusing you. Perhaps, perhaps, you are being confused by me.

Alternatively or in addition you may be feeling one or more of the following: angered,



bothered, crazed, discomforted, enervated, flouted, galled, hassled, irritated, jostled, kicked, larruped, marooned. . . .

Numb, overcome. Petulant. Quickened. Rising, storming, trampling, unbowed, vengeful, wicked, xenophobic.

Yea-saying, zealous. But about this clown, who was having doubts about his —

Roughly, his doubts fell into four groups, they fell into four groups. Well, they didn't exactly fall.

If I am confusing you, by the way, please don't do or say anything which might be bad for my morale. For example, please don't turn or look away, please don't start hum-

ming the Apostles Creed under your breath, please do not ponder aloud with your neighbour the ways in which circuses are, and the ways in which circuses au contraire are by and large not, similar to religious services in public school chapels. Please. Thank you.

(Do you know that poem by e. e. cummings? It begins:

when god decided to invent
the world he took one
breath bigger than a circustent
and everything began)

But any way about this clown, who was having doubts about his act and whose doubts fell into four groups. Well, they didn't fall exactly. They sort of flopped around, like a load of toads having a loose scrum.

His doubts, this clown's doubts. His first load of doubts was about whether he could still entertain people. Now these weren't really serious doubts, not in themselves. Everybody has problems, and compared with some problems which can be had, this particular problem of the clown wasn't terribly dreadful. For example, I heard the other day of a boy who had been rusticated from his school. Why, his father asked, why. Well father, the chaplain was smoking — But that's not sufficient reason to rusticate a chap. — Well father, it was me that set him on fire.

I was in this country pub, late at night, very dark outside. A terrible screech of brakes outside, and a man dashed in very distraught. Have you got, he said, a black dog in this village with a white collar? No, people said. Have you got a black cat in this village with a white collar? No, they said. Oh dear, oh dear, he said, I've gone and killed another vicar. Talking of vicars, there was this vicar at the fair. He was at the shooting-range, and he won, and the prize was a tortoise. He took it away, very pleased, and came back again later, and had another go. Again he won. This time his prize was a goldfish. No, he said, no. I want the same that I had last time — one of them nice meat pies with the hard crust. Talking of goldfish, there were these two goldfish. Do you believe in God? the one goldfish asked the other. Of course I do, said the other goldfish, who else do you think changes our water?

Oh he could still — after a fashion, yes he could still — entertain people, the clown. That in itself was not the problem. The problem was that he had to make more and more effort to entertain people, which meant that his act appeared to get more and more irrelevant. He strove more and more for effect.

The make-up was spread on his face as if from a concrete-mixer. His gestures and antics were as if he'd been programmed by a maniac toymaker. His tongue galloped amok in his mouth. It was as if there was a cassette tape-recorder in his throat, made in Japan of course, and out of control, and any minute he'd commit hairy curry, like they do in Japan, disembowel himself, he'd show 'em what he was made of.

And this is what worried him. This is what I am trying to get at. Perhaps he was made of nothing. Perhaps there was nothing inside him. Nothing there at all. No eyes, no skin even, behind the cosmic cosmetics. No bones no blood even, inside his flitting limbs and his haphazard hands. No words, no words even, inside his tripping tongue.

This was his first problem, his first load of doubts. Maybe the more effort he made, the more he gibbered and gimmicked for effect the more he lost his own inside. Maybe the more there was outside the less there was inside.

The second load of doubts was to do with his audience. It was bad enough to be losing himself, his inside. But what was also bad was that he was, perhaps, in his act, hurting other people, hurting his audience.

To catch and to hold people's attention is maybe to pluck from them a precious fruit. To jag, jig, jog, gibe, joke, jerk, jib with words amongst people is maybe to tear their flesh.

Oh, I'm not talking about offending people the Mrs Whitehouses and housemasters of this world. I'm not talking about embarrassing your host . . . Well, causing offence and embarrassment is one of the things I'm talking about. . . . But mainly what I'm talking about, and what this poor clown was anxious about, was the assault on people which you are perpetrating if you get up and do an act — any kind of act.

This, the second set of worries. Maybe in

and through his act, he was not only systematically losing his own self but also systematically scattering, scuttling, other people too.

That poem by e. e. cummings has a second verse:

when man determined to destroy
himself he picked the was
of shall and finding only why
smashed it into because

Here was the third set of doubts. To do an act, even a clown's act, means planning, planning ahead. It means picking the was of shall — changing the future into the past in your mind's eye, and in your mind's tongue. You look ahead, trying to imagine exactly what it'll be like. You try to get everything neat and tidy. You work with because's, not with whys. There's lots of light and very little dark, lots of tongue and very little silence.

(Oh yes, you may seem to be impromptu, to be plucking words and ideas from the God-given air around you. But no, all your tricks come from up your own sleeve.)

This is destructive. ('When man determined to destroy.') This is not the way old God operates. God, according to cummings, goes around taking breaths rather larger than circumstances — big and billowing, very many loose ends, very much empty space, a great play with why.

And a fourth load. There are two groups of people in the world — the haves and the haven'ts, the insiders and the outsiders, those who say thank-you and those who say please. Oppressors and oppressed. And there's only one business, which is the creation of justice. How dare the clown waste, how dare the clown fritter, his scraps of time, his scrappy gimmicks and gambles? How dare he fritter these away on an act, a mere act? When there is real work to be done, the work of making justice.

In particular how dare he fritter his time in certain particular arenas, amphitheatres, audiences, assemblies — those certain particular places closely enmeshed with the world's elites? How dare he go there? How

dare he condone by his presence, his frivolous superficial artificial presence, the structures of injustice?

These four loads of doubts. What could he do?

Well the obvious thing he could do, flashing obvious, was nothing.

He could just go home. Or rather, not come at all. Not do an act. Just shut up. Just be silent.

Just be, just, nothing.

And this is what the clown decided to do — to choose silence, in order to avoid losing himself, and in order to avoid hurting others, and in order to avoid falsifying God, and in order to keep faith with the oppressed.

But then, thinking a bit about God, it occurred to him that to be yourself, to find yourself, you have to act.

And to be of use, even the slightest use, to other people you have to act.

And even if all you want to say is that nothing should be said, still you have to act.

And the creation of justice, you have to act.

Whether, trembled the clown as he thought about this, whether you're old God inventing the odd world, or whether, and the clown continued to tremble as he thought about this, you're dear Christ getting stuck into it, or whether, and the clown trembled most of all on this, particularly on this he trembled, but



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his tremble was a tremble of joy as well as of awe, you're just a poor clown, you do have to act.

This is what the clown thought, about his problems. And he trembled, he trembled, with

joy as well as with awe.

But he wasn't sure. And I'm not sure.

If you want to take the matter further you can get in touch with him, care of yourself.

Yes, I think that's it. Care of yourself.

I Do Not Want to be Here

A talk in summer 1977

Like the talk about The Clown, this talk was prepared for an audience consisting mainly of school students — in this instance about 100 sixthformers at Winchester College. The talk was presented on a Sunday morning, and was written — as it says — on the preceding Saturday evening.

The talk is a meditation on the nature of lecturing and also, incidentally, on the tasks of the World Studies Project. The books *Learning for Change and Debate and Decision*, and also the various courses and conferences from which the books came to life, were written with the worries — and also with the hopes and aspirations — which are described in this meditation.

The illustration on this page is from a Christmas card sent to the Project in 1978, and is reprinted with acknowledgement to Amnesty International, Section Francaise.

I do not want to be here.

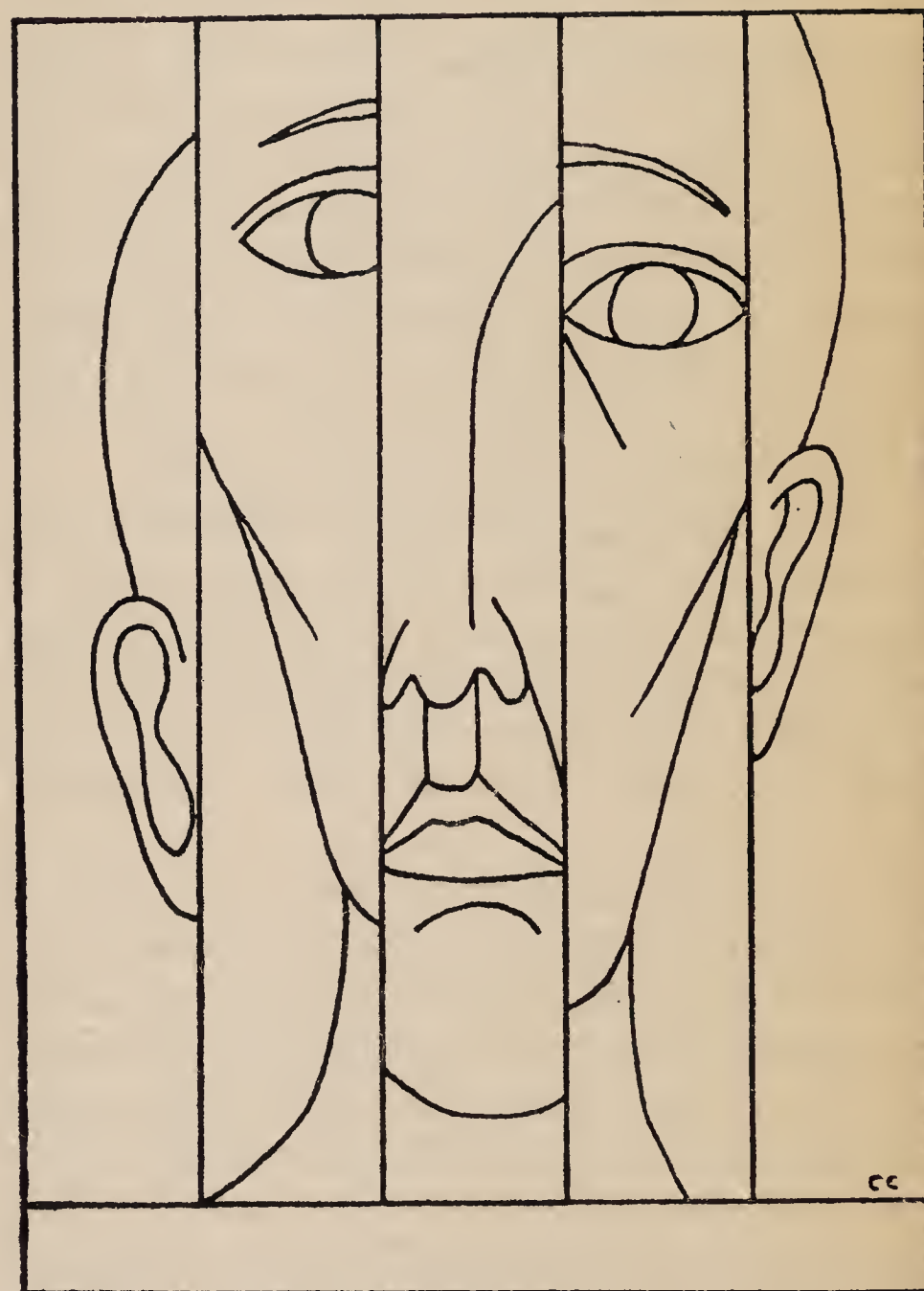
A pad of blank pages beneath my wrist. The shadow of my right hand on the page is a great wet messy blob, weak in its strongest middle, and grey and indecisive all round its edges; the darkest bit is where the nib is.

That is, when the nib is on the right hand side of the paper. When it's on the left, it's still inside the shadow of my hand. But as it moves across it comes out into the light.

It moves much faster when once it's out in the light.

Most of the time it isn't moving at all. It's just there in the air, about a quarter of an inch — I think, but distances are difficult to judge from this angle — above the page. It looks like a daft sheep, a toy soldier in a sentry box, a bit of machinery, just waiting there to be moved by something. My nib does not seem to have a mind of its own.

It is about, at the moment, 9pm on Saturday evening. Prokofiev's classical symphony shakes and dances its head at me — silences



can be entered and enclosed, it tells me, there's nothing daunting about silence, about blank pages, it says. Look at the different things you can do with silence says Prokofiev, and says the Sorcerer's Apprentice after him. High, low, long, short, thin, bushy, dark, grey, dazzle, cascades, thrusts, there's no end to the things you can do. You can nurse, toss, cherish, stalk, trample on, silence. Water, magic, creativity, silence, is controllable.

Another thing Prokofiev does, which is why I put him on, is drown the television in the next room — sickly violence and American accents, a man and a woman. And to drown also, to cut out, the children in the garden outside, whose rabbit has escaped.

Daddy, Blackberry's escaped.

So what, I'm busy. I have this talk to write.

No, what I've got is these blank pages to cover. And the amorphous shadow of my hand. And this daft pen with no mind of its own. This is where I am. I do not want to be here.

There are many questions. What do I do here? Shall I survive? How shall I survive? How shall I get through the next few hours at this desk? How shall I sleep? How shall I — oh, with what kind of firmness — shall I keep the car pointing, tomorrow morning, towards Winchester? How shall I, oh, with what kind of strength shall I, force myself to smile when Paul opens the door to me at ten o'clock tomorrow morning?

Shall I smile also, and will this right hand, the one with the shadow like a squashed frog, will it be firm, when Paul introduces me to whoever it is who takes me across to wherever it is?

And the occasion itself, shall I survive? That is, shall I more or less memorise these words, and speak them with some confidence? As if I know what I'm doing? So that people listen, and have the impression — right to the very end — that I am saying something?

(Survival? Survival is the name of the game? Maybe. Doesn't sound likely. I thought my view was that survival is not a value in itself. Survival is only worthwhile on certain terms — I thought I'd got that settled. I settled that in about 1973, didn't I?

I do not want to be here.

Another question is how did I get here. Partly, because I had this letter. 23rd September 1976. My dear Robin, it seems ages since I saw you, which I am sorry about, so I am writing to see whether I can persuade you to come and talk down here. The event would be an alternative to an act of worship on a Sunday morning at half past ten, for the senior part of the school. Possible dates are February 6th or May 29th of next year. Can

you, would you like to, manage one of those? Love, Paul.

I can't remember exactly how I felt. Flattered, presumably. Pleased, presumably, that Paul had forgiven me for what I did last time I came to Winchester, which was — no, which included — getting a hangover, failing to make witty conversation to his colleagues, bringing with me a child with asthma who wheezed and groaned all through the night, and imitating a sore thumb at that chapel service he took me to.

Yes, flattered and pleased no doubt. But also, I do recall, already anxious, even appalled. I couldn't manage 6 February (because, it's minutely relevant to note, I had an engagement on that day at Eton — not that I told Paul that, I thought he might hold it against me), and said 29 May. Eight months to go. I reckoned there was no way, in only eight months, I would be able to think of something to say.

I think I already knew that those eight months would end up here, ten o'clock Saturday night it is now, with these blank pages and this ignorance.

It's dark outside now. I wonder what happened to the rabbit. I wonder why I was so callous about that rabbit. I wonder what the children thought. Callous daddy at his desk, that loud music, that hateful pen in his hand, he's on one of his ego-trips.

It's not yet too late to look out the talk I gave at Eton, and re-hash that. It was itself a re-hash of a talk given at Rugby last autumn. Yes, why don't I fall back on that?

That's an interesting question. The question isn't why am I here? It's why aren't I somewhere else? With Match of the Day, for example, or All You Need Is Love, or in bed, and/or with sleepy whiskey instead of this hard strong coffee?

It's a question to return to. First, it would be useful to be as clear as possible why I don't want to be there, there at Winchester tomorrow morning. Why don't I want to stand there, in front of, amongst, against, them?

Because I fear rejection? I fear that they'll just sit bored, or pretending not to listen, like the police when Merlyn Rees went to their conference this week? Yes that's the first fear — that I can't still do it, that I can't

still hold an audience.

(When Paul phoned the other day he said they're a good audience, very attentive, if you say something interesting they'll really listen. But that's just the trouble, Paul, I said, I'm not sure that I can be interesting, I'm getting old. He laughed happily. But I was pretending to be, I was not really, joking.)

(At this point — to prove what? — my eldest son comes into the study to say Jethro Tull are on the television, and do I want to see them. I go through, leaving Bizet's first symphony, which is the flip side of Prokofiev's classical and the sorcerer's apprentice and watch a bit. Ian Anderson is saying something about, I think, how you lose your personality if you're a performer. You have to make more and more effort, you have to be more and more flamboyant, you have to be louder and gaudier and uglier, you're less and less you.)

(And there's Eric Clapton talking about rock music being, with hindsight, aggressive and dishonest with the audience. More and more effort going into packaging and presentation, and the end result is mere Glitter, there are no human beings left, both performer and audience have lost out. They embroider the sleeve, to give the impression that there are cards up it.)

But any way, about this talk at Winchester. Am I anxious that I can't still do a neat packaging job, that I can't still glitter?

It's not exactly or entirely that. The fear is rather that I shall discover tomorrow morning, as a result of the audience discovering tomorrow morning, that I'm hollow, and that I always was. That I have nothing to say, and never had. That I have only, and ever have had only, gimmicks.

Like this gimmick, writing introspective and inconsequential thoughts late the night before (it is approaching midnight) and then part-reading, part-reciting them, tomorrow. More especially, this gimmick of pointing out that I am using gimmicks. I am giving a talk about giving a talk about giving a talk. . . .

The fear of discovering that really I have nothing to say. Also, of discovering that I am, therefore, dangerous. I am wasting many people's time. More to the point, and much worse, I am being unreliable. People listen to

me, well they begin by listening to me, they go along with me, as one goes along with, one trusts, Prokofiev or whoever. They find in due course, however, it's mere froth, there's nothing there, they feel let down, they won't so easily trust again.

But if it is the truth that I am hollow, why should I fear the truth? The truth as such, whatever it is. I thought I was supposed to think truth's rather a good sort of thing?

And why should I be so protective towards them? Why should I be anxious not to let them down? Why should I not, quite deliberately, give them a lesson in how untrustworthy some people, for example me, are? Why not warn them, indeed, that if they're not careful they might end up one day — well in about the year 2000 to be precise — just like me?

Ah, the year 2000. It sounds here to me, and maybe it will sound there to them, that I am getting to the subject. Well, getting to a subject. A subject I can lecture on, make some points about, 1, 2, 3, that sort of thing. A subject they can ask questions about.

Paul said on the phone the other day that they ask questions when you've finished. It's unlikely that I have yet said anything that anyone would feel inclined to ask a question about. So — the year 2000, the last quarter of the twentieth century, spaceship earth, the global village, justice and injustice, topdogs and underdogs, repression, return to fascism or/and the collapse of capitalism, the part that they, as members of the dominant class in a hitherto dominant civilisation, will have to play.

A subject, here is a subject. When I first raised it, there is perhaps a sigh of relief in the room. 'At last he's touching on something concrete, something to get our teeth into.'

(Teeth into concrete? Really? An irrelevant quibble.)

But then, as I elaborated it, are they perhaps already beginning to yawn, grow restless, prepare to switch off? If so, why? Is it because the year 2000, and that, is not intrinsically interesting? Is it because it's intrinsically uninteresting? Is it because I have, by choosing this personal and introspective style, ruled myself out as someone who might be worth listening to on world affairs? Have I, indeed, demonstrated that I am untrust-

worthy? Not so much incapable of giving a straight lecture. Rather incapable of being taken seriously. Does it look, suddenly, as if I have some views to put across? Am I a socialist or something, good gracious am I conceivably a Christian, is there a message, is something being sold here?

Or was that slight restlessness merely because I was, much more abruptly than at any other time in this talk, changing the subject?

Maybe. It may also have been actually the previous subject — the subject I was just raising before I switched to the year 2000 — was, and is, crucial.

Am I trustworthy, I was asking. And, by implication, are other people like me? People who stand up in front of, amongst, against, audiences? People who get letters like the one I got — my dear Robin . . . love Paul. And will they, the audience, be trustworthy, when, as certainly virtually all of them will be (Winchester being, after all, Winchester), they in their turn are in the same position?

Not that the question's only in the future. Also it's now, here in summer 1977, here at this time of their lives. How sure are they that they are not hollow? That they do have something to say? That they're not dangerous? That they do want to be here?

I for my own part, I said, do not want to be here. Because I may, here, discover that I am hollow and that I am dangerous. Yet I am here. I need not have come. Why am I here?

It has, actually, got something to do with the year 2000, and spaceship earth in the last quarter of the twentieth century, and that. I wonder if I can present the argument in a series of numbered propositions.

One, the speaker in front of an audience experiences certain dilemmas and tensions, and also has certain possibilities and opportunities, which are similar to those experienced and possessed by the dominant class in a dominant civilisation.

Two, this is true of any speaker and any audience. It is particularly apposite to recall, however, when the audience in question is captive, or semi-captive, audience at a British public school on a Sunday morning. For education and religion have two main

things in common: they typically enslave and mystify human beings, and prevent them from seeing clearly the structures of injustice of which they are either beneficiaries or victims; but they can liberate human beings.

Three, the speaker has, simply by being the speaker, power. The first thing you feel you must do is consolidate the power — use gimmicks of one kind or another to get people, and to keep people, listening to you. You're not necessarily glorying in power, enjoying having people listening to you.

Four, the means you adopt in order to survive may merely mystify yourself and your audience. For example, obscure from yourself and your audience that you are hollow and unreliable. And that maybe they are too. If you do use your power in this way the best that can happen to you is that you will learn to face with fortitude, and maybe even a scrap of wry humour, the despair and tragedy of your situation.

Five, you may alternatively use your power to liberate yourself and your audience. Or rather, to make liberation possible. It doesn't all depend on you. Liberation depends on them also. And your relationship with them, and the situation in which you're meeting them.

Translating to the wider world — human beings find themselves, without necessarily choosing this, as either topdogs or underdogs, beneficiaries or victims, ruling class or working class, white North or non-white South. And also, of course, as men or women, older or younger, teachers or pupils. In all these situations the task is liberation. But different people have different parts to play, according to where, in the distribution of power, they are.

Yes, but what is liberation?

Liberation is what may happen, but will not necessarily happen, in a short time now. It's about 1.30 am. Soon I shall be free from this desk and this pad. I shall go to bed, though not much sleep. I shall be up early to, amongst other things, read through this talk, and commit it after a fashion to memory. I shall point the car towards Winchester, and it will take me. I shall, having arrived, part-read and part-recite these words, entering and enclosing silence.

Eventually I shall stop, and there'll be silence again. I shall in a sense be free from them — more especially, free from the situation I got into when I said to Paul, last September, that yes I'd come. In a more obvious sense they, the audience, will be free — free from me, my words on the page and in the air, and free from the Sunday morning occasion.

But this freedom, this outer freedom — freedom from things outside ourselves — will not be liberation. Liberation involves an inner change as well as an outer one. We shall know it is present insofar as anyone can say I am glad, yes glad, that I am here.

Meeting, Reflecting, Planning Together — the life-cycle and process of courses

A paper written in autumn 1978

This is adapted slightly from a paper written for the International Peace Research Association. It presents a theoretical model — 'Climate, Enquiry, Synthesis' — for the organisation of courses and conferences.

The talks entitled 'Changing World and Changing Schools', 'The Clown and 'I Do Not Want to be Here' all explicitly queried the point of giving talks and lectures. If you accept that most courses and conferences — including most inservice courses for teachers — contain much too much lecturing then you are faced with the big question of what to arrange instead. For all too often the alternative is the more or less desultory swapping of anecdotes and of unexamined opinions in so-called 'discussion' groups. A more creative alternative is outlined in this article.

The article draws together various other threads in this issue of The New Era as well. In the first main article, 'Early Ideas, Intentions and Hopes', there was a basically liberal political outlook, with primary emphasis on the attitudes and knowledge of individuals. In the second long article, 'Changing World and Changing Schools', there was a shift to a radical political outlook, with emphasis on changing economic and political structures. Here, the two approaches are brought together — within the context of a radical (but gradualist) political position, the focus is on how human beings learn in small groups, and on how smallish meetings of human beings should be planned and structured.

The illustration on this page is by the Nigerian artist Taiwo Jegede, and is reprinted with acknowledgement.

Introduction

Seminar, workshop, course, summer-school, conference, working-party, study group, committee, action-group: the variety of terminology reflects a variety of concerns and assumptions. But there are also certain basic



problems and possibilities, it can be argued, common to all occasions which involve a smallish group of people studying and reflecting.

ng together. This article is concerned with the role and process of such occasions in the general field of world studies, multicultural education, development education, political education, and so on.

The article draws partly on the experience of others, partly on the experience of the World Studies Project. The experience of others, reported on in various books and articles, arises from three separate kinds of work: that of village-level change-agents (also known as 'extension workers' or 'animators') in developing countries(1); that of social psychologists, mainly in the United States and Western Europe, in connection with group dynamics, human relations training, sensitivity training, encounter groups, group learning(2); and that of educational consultants, again based mainly in the US and Europe, concerned with curriculum change or organisational change at school-level or local level(3).

The experience of the World Studies Project was in the period 1973-78. During that time it sponsored or co-sponsored 15 residential courses for teachers in Britain, and contributed to the planning and organisation of about 30 residential courses or conferences sponsored by others. In addition it contributed to about 200 non-residential courses.(4)

The article is primarily about the process of a seminar or workshop — that is, it is about a workshop's basic, but usually invisible, life-cycle. It is not, except by implication, about the content and objectives of world studies or about organisational arrangements at a workshop, nor about the role and skills of a workshop's leaders. The article has three separate purposes.

First, many readers are probably themselves professionally involved in running inservice workshops, conferences, seminars, courses, and so on. They may welcome the chance to compare their own experience with the experience reported on here.

Second, many readers may have a practical or theoretical interest in the work of change agents: the role and function of people who enter a social situation from outside (a village, a firm, a school, a church, a family or marriage, a political organisation) and act as a resource for those of its mem-

bers who wish to dismantle structural violence, and to create new structures, reflecting and inspiring a commitment to justice. This article focuses on one particular aspect of a change agent's work: that of designing and leading opportunities for study and reflection.

Third, the article can be seen as a response to one of education's abiding practical (and, indeed, theoretical) problems: how to keep message and method — or content and form, what and how — in harmony with each other. It is all too easy to use methods which distort or drown, or in any way which fail to echo and underline, one's basic message. This article discusses, though at a fairly high level of abstraction, how this danger can be avoided in seminars and workshops.(5)

The article begins by applying briefly the metaphor of life-cycle to a seminar or workshop, and by recalling in this respect certain theories in psychoanalysis and group dynamics. It then, and mainly, outlines and discusses one particular three-phase model. Third and finally, it reflects on its own relationship to practical experience, in both the past and the future.

Life-cycle

An inservice course or workshop has a life-cycle of its own. At a certain stage, within the context of a pre-existing relationship between two or more people, it is conceived. Some months later it comes into actual and visible existence, separate from the minds of the people who conceived and planned it. It then unfolds in time, with certain experiences necessarily preceding or following others. In due course it ceases to exist as a distinct and visible entity. But its influence lives on, in — amongst other places — other broadly similar occasions.

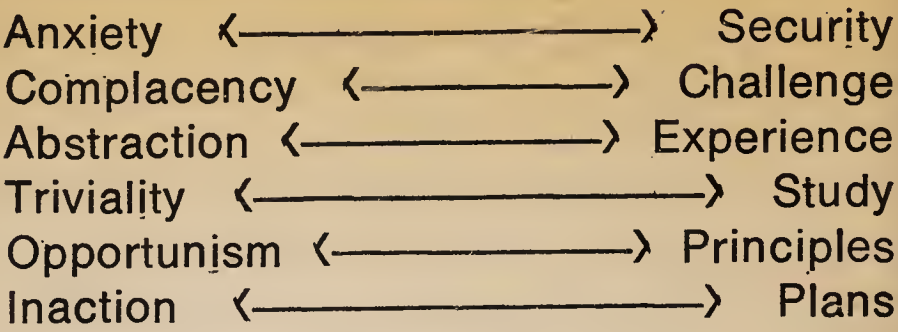
One of the most famous reflections in world literature on the human life cycle is that of Jacques, in Shakespeare's **As You Like It**: he notes the movement from physical dependence ('mewling and puking in the nurse's arms') through socialization ('unwillingly to school') and independence ('jealous in honour, sudden and quick in quarrel'), towards care and responsibility ('wise saws and modern instances'). Scholars in the be-

havioural sciences of the twentieth century have similarly identified various ages and stages through which each individual must pass in the course of his or her life. One seminal suggestion is that there are eight main stages, each with its own distinctive tension. In the first stage, according to this view, the tension is between trust and mistrust. The later stages include tensions between autonomy and doubt, intimacy and isolation, and creativity and stagnation.(6)

Table One, taken from a book on marriage and personal relationships, briefly compares and contrasts various theories in psychoanalysis and social psychology.(7) It emphasises the idea of a three-stage developmental model — both in the life-cycle of individuals and in that of groups. A broadly similar three-stage model can be applied to in-service courses and workshops, and also to the life-cycle of committees, discussion groups and meetings.

First, it is a question of establishing an appropriate climate. Second, the participants are developing their knowledge and understanding. Third, they are drawing together for themselves the various threads of the course. Keywords to describe these three separate phases in the life cycle are climate, enquiry and synthesis. Each main phase has two sub-phases. The two sub-phases with regard to climate are to do with the provision of, respectively, security and challenge. The main two aspects of enquiry are experience and study. Two separate ways of synthesizing what has been learnt are through the statement of general principles and the formulation of specific plans. The overall structure of such a course is shown on the opposite page.

Alternatively, the six sub-phases can be shown as a series of six tensions:



The first phase: basic climate

The primary task during the first phase of a workshop is to establish a secure and supportive, but also open and challenging, climate.(8) This overall task can be broken up — for the sake of theoretical analysis in an article such as this — into eight smaller tasks. The first four of these relate mainly to the establishment of security, the second four mainly to the creation of challenge. The eight are as follows: establishing and valuing the knowledge and opinions which participants already have; getting to know and to trust others, and to respect them as potential resources; getting a sense of initial self-confidence through successful completion of simple tasks; getting a sense of the whole adopting a problem-focused and action oriented approach to the subject-area; realising that the subject-matter is ideologically controversial; being stimulated and challenged by one's own ignorance; taking responsibility for designing and managing the rest of the workshop. There are further notes on these eight tasks in the paragraphs which follow.

First: establishing and valuing the knowledge and opinions which participants already have. No-one ever arrives at a seminar or workshop as a completely empty vessel

Developmental Stages as Proposed by Different Authors

Level	1	2	3
Freud	Oral	Anal	Genital (Oedipal)
Erikson	Oral/Sensory	Muscular/Anal	Locomotor/Genital
Bion	Dependency	Fight/Flight	Pairing
Bennis	Submissiveness	Independence/Rebellion	Interdependence/Intimacy
Schutz	Inclusion	Control	Affection
Foulkes & Anthony	— Leader-centred —		Group-centred
Challenge in group terms	Mother	Father	Couple

Climate		Enquiry		Synthesis	
Security	Challenge	Experience	Study	Principles	Plans

with no relevant knowledge and no relevant attitudes or skills. Yet the traditional style of meeting, no doubt very familiar to all readers of this article, involves starting with a keynote address. (Or, in American English, a keynoter.) The fact remains that however distinguished the speaker, and however original his or her ideas, the effect is to devalue, even to deny, the knowledge and experience which participants already have. In the general field of world studies and multicultural education keynote addresses are at best irrelevant and at worst a positive hindrance.

For one of the purposes of a workshop, it is being assumed here, is 'to unlock the roadblocks of creativity of each participant and to entrust the responsibility for channeling the outflow to the participants themselves. It is essential to believe in people: in their dignity, determination and potential capacity to manage their own affairs.'(9) If indeed that is a purpose, then the appropriate stance in the workshop organisers can be expressed with words such as these:

'I trust the group to develop its own potential . . . For me, this capacity of the group is an awesome thing . . . To me the group seems like an organiser, having a sense of its own direction though it could not define that direction intellectually . . . I listen carefully, accurately and sensitively as I am able, to each individual. Whether the utterance is superficial or significant, I **listen** . . . I have found that it pays off to live with the group exactly where it is.'(10)

Second: getting to know and trust others, and to respect them as potential resources.

A further disadvantage of lecturers is that they actively prevent people from getting to know each other, and to trust each other, and to respect each other. As long as members of a group do not know each other they are more likely to expect the worst of each

other than to expect the best — they expect others to be defensive, suspicious, competitive, manipulative. They assume that others are doing what they themselves are doing — trying to sum up and to categorise the group members as so many objects, rather than to see them as subjects with whom it is possible to interact, and from whom it is possible to learn. The kind of defensive anxiety which is occasioned by such ignorance and suspicion makes learning completely impossible. For:

'in groups and communities in which there is a high level of anxiety, people's capacity to perceive and acknowledge the reality of situations and events is reduced. Reassuring fantasies are preferred to facts. . . . There is a corresponding tendency to see and use others as objects, rather than to recognise them as persons and enter imaginatively into their experience. Where anxiety is made manageable . . . (there is) an increased respect for truth and capacity to perceive it, and also an enhanced valuation of the individual. The latter finds expression in just laws and contracts, and in altruistic behaviour.'(11)

Third: getting a sense of initial self-confidence through successful completion of simple tasks. Change agents in the villages of developing countries have frequently emphasised the importance of an early success in the life of a group. This is how the point is made by someone with wide experience of community development projects in Asia:

' . . . One village decided its greatest need was a flag-pole. The local volunteer was at first astounded when the people told him this. All around him he saw squalor and apathy, but still they wanted a flag pole. Gradually he discovered, however, that they strongly felt the need to work together as a village. Up to this time the village had been split into rival and mutually suspicious groups. For the

most part, the rivalry and suspicious atmosphere had been born of failures and frustrations at trying to work together in the past. They needed a flag-pole, but above all they wanted to experience a success story in their own lives . . . The flag-pole did not mean only a rough piece of timber on which a flag could fly. More importantly, it became a symbol of a successful venture of working together — a symbol showing that past rivalries could be overcome. It became a symbol of self-confidence.' (12)

In a short (say, 48-hour) seminar or workshop in a Western country there are many possible equivalents of that flagpole. There are, that is to say, all sorts of relatively simple and practical tasks which individuals and small groups can accomplish, and whose accomplishment brings self-confidence. Various handbooks and manuals have been published during the last few years, outlining exercises and activities which can be used. (13) These exercises and activities are certainly non-real and non-serious. Their significance lies not in themselves but in what they pre-figure: real cooperation, and real action to affect reality.

Fourth: getting a sense of the whole. One of the advantages of lectures is that they can give a general overview of such and such a subject, and can alert people to things which they might not have thought of for themselves. In the general field of world studies and multicultural education lectures can valuably refer to macro issues as well as local ones, and stress the importance of structural analysis and structural change. Now certainly a general overview is important, and the provision of an overview — that is, of boundaries, horizons, landmarks — is one of the ways in which a workshop's organisers provide security.

But there are ways other than lectures of providing such overviews, and such security. These other ways are preferable, at least in a workshop's early phases. For new ideas — particularly ideas about global and macro issues as distinct from local and micro ones, and about oppressive structures as distinct from about attitudes of individuals — may be very threatening. Organising a workshop, said

a participant in a recent training event in Asia, is like plucking a chicken: 'If you try to strip away all the feathers in one go it would be painful for the chicken . . . The chicken would scream, shout and resist. It is easier to remove the feathers one by one . . . Change agents should not try to change the long held ideas of others in one go.' (14)

The other four tasks in the introductory phase to be outlined here are to do with the provision of challenge rather than that of security: they are to do, to recall the metaphor just cited, with plucking the chicken. Another way of putting it, using an idea from social psychology referred to in Table One, is to say that the workshop format is now playing the role of a father rather than that of a mother. (15) The notes on this sub-phase, in the paragraphs which follow, are generally briefer than the notes which have been offered on the first sub-phase. This is because the points are by and large much more obvious.

Fifth: adopting a problem-solving and action-oriented approach to the subject-area. It is important that participants should describe and discuss, right from the very start of a workshop, their own particular problems: the things which, in their various professional situations, they experience as constraints, puzzles, irritants, obstacles. The description of problems should preferably be through case-study examples, in the first instance, rather than at the level of theory and abstraction. But certainly the description should also contain some consideration of values — of the ideas and ideals which are logically present in every definition of a problem.

Sixth: realising that the subject-matter is ideologically controversial. In many workshops and seminars in world studies and multicultural education there is a tension between liberal and marxist ideologies. In this connection there are major differences both on political questions and on educational ones. (16) There are also differences within each ideology with regard to priorities at any one time, and each ideology can combine with a religious faith or with agnosticism, and with commitment to a particular culture and society. These various differences need to be made explicit, not denied. At the same time it

is vital to recall that the tensions are present within each individual as well as between individuals. It is important not to have a polarisation — 'we're the radicals, they're the liberals' — which denies the unresolved tensions, even the muddles, within each individual.

Seventh: being stimulated and challenged by one's own ignorance. To be reminded of one's own ignorance can, of course, be merely demoralising. Hence the various references above to building self-confidence and a supportive climate. But security without stimulus is merely complacency. It is of course important that participants should recognise, and should be able to bear the pain and anxiety of recognising, that there are things they do not know. In many groups, it is interesting to note, this recognition comes from precisely the same process which provide security. For something which gives one person a sense of security gives another person a sense of challenge: it is a challenge to liberals, for example, if marxian views are acknowledged and valued.

Eighth: taking responsibility for designing and managing the rest of the workshop. The final agenda item in the introductory phase of a workshop involves the participants agreeing on what they now need to find out before they go any further. Ideally they agree not only on the content of what they are going to learn but also on the methods. And they divide up tasks amongst themselves — 'you go to that place, I'll go to this other one.' They are ideally accountable to each other for what is to be learnt, not to the workshop's organisers.

The first phase of a workshop is, then, directed towards helping individuals to discover their capacity for self-management, so that . . . they are not merely reacting and adapting to environmental pressures, but consciously acting upon their environment and shaping it into what they want it to be.' (16) The environment in question is, just at the moment, that of the workshop itself.

The second phase: enquiry

The enquiry phase has two sub-phases — experiential and theoretical. The distinction is the same as that proposed famously by Wil-

liam James — there is 'knowledge of acquaintance' on the one hand and 'knowledge about' on the other. (17)

The most elaborate kind of experiential enquiry is the field visit (19). This may involve going to a professional situation other than one's own, though similar and relevant to one's own, and working and living for a time within it. Instead or as well it may involve an extended visit to a situation very different from one's own, but which one nevertheless wishes to experience at firsthand. Either way it is possible for a field-visit to be stimulated if — as is very often the case — there is no time available for a real one. (20)

A simulated field-visit — in other words, a particular kind of simulation exercise — involves much more selection and structuring than a real one. At a certain point it is indistinguishable from a second type of experiential enquiry, the case-study. A case-study involves a first hand report of a particular situation, together with original documents, and preferably also with film and photographs. There is far more selection and structuring than with most field visits. It is nevertheless possible for the enquirer to develop his or her own theoretical framework.

A third kind of experiential enquiry is related to skills. In most workshops it is desirable that participants should develop certain new skills, or increase their competence with old ones. There are of course very many skills relevant to peace education — data collecting, and presentation of results, obviously, but also social skills (including empathy, intuitive perception of group dynamics, cross-cultural communication, and things such as chairing or facilitating a discussion), artistic skills, and political skills.

Finally in the enquiry phase there is a deliberate encounter with theory — with concepts and generalisations worked out in the past by others, and by the workshop participants themselves. Certainly, of course, there has been reference to theory already during the workshop. But earlier it was incidental, not central. It is only now, towards the end of the workshop's second phase, that the examination and discussion of theory is explicitly encouraged.

Third phase: synthesis

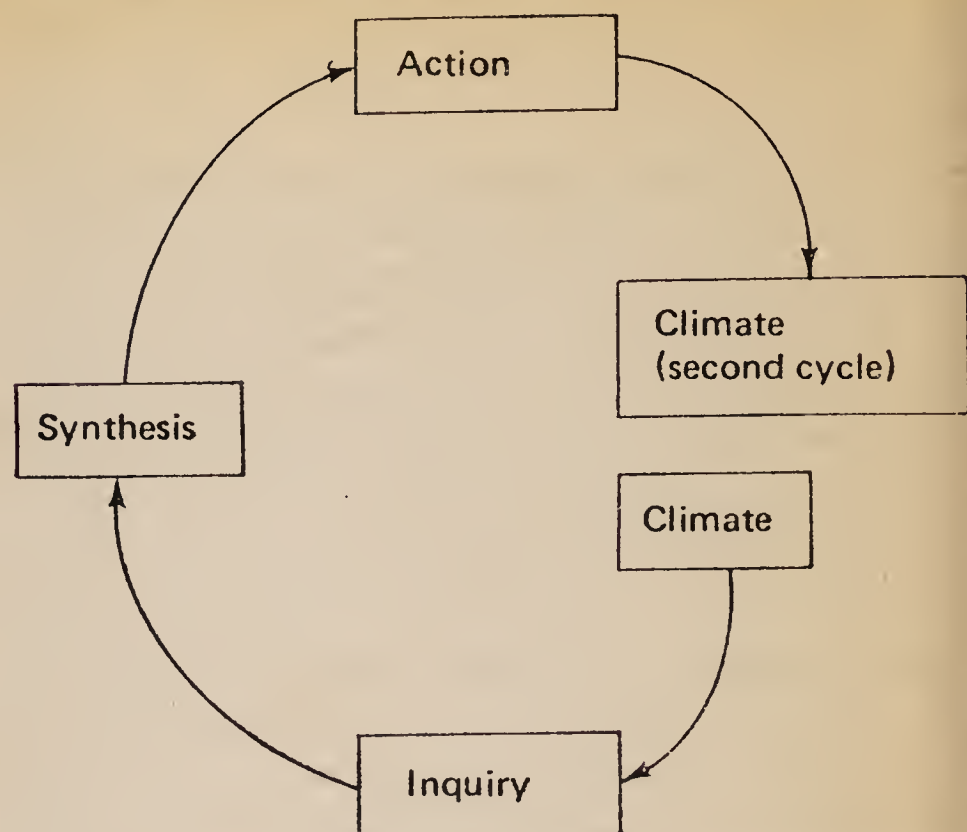
Like the two previous phases, the third can be divided into two sub-phases. As shown in Table Two, these are to do with, respectively, general principles and specific practical proposals.

General principles can be expressed in individual reports, or else a joint statement, or declaration, or manifesto. But it is important to recall that they can alternatively be intuitive and non-linear. For example, they can be expressed through a piece of theatre, or through the visual arts. In many workshops it is useful if the drawing up of a discursive statement can be preceded by, or any way accompanied by, a presentation which involves, and which appeals to, the feelings and imagination.

At the summer school of the International Peace Research Association, in 1975, for example, the peace education group created not only a general statement about theoretical principles and priorities but also a piece of drama — in the form of a mock trial — which they presented on the last day of the conference. This was almost certainly as effective as their formal statement in communicating their ideas and concerns, and in helping the group's individual members to articulate what they had learnt during the previous fortnight. Not least, it permitted them to express and acknowledge tensions within the group, and tensions inside each individual. 'I must admit,' wrote Magnus Haavel-srud later, 'that no previous experience has made it so clear to me what responsibility I personally have . . . It is inevitable that we begin in our **real** situations in order to affect changes in other places in the world.' (21)

If the workshop participants are already colleagues in the same work-team or political campaign then the final phase of the workshop, involving proposals for practical and real action, is to do with collaborative planning. If, as is frequently the case, the participants have come from, and are about to return to, many different places, this final phase is more individualised. But in both instances there can be a sense of mutual accountability, and a commitment to meet again, some time in the future, for further reflection.

The probability or possibility of further meetings in the future permits the linear diagram implied in Figure Two to be re-drawn as a spiral, as shown in Figure Three.



It is interesting to note that Figure Three represents not only a series of workshops over time but also, more accurately than Table Two, the process of each individual workshop. The linear diagram was useful, certainly, for preliminary clarity. But the reality at most workshops is not a linear one: there is, rather, a spiral movement. During the later phases (generalising and action proposals) there is still much re-visiting and deepening of points touched on earlier. And already in the early phases people are consciously or unconsciously talking and thinking about action proposals, and beginning to negotiate a statement of general principles. Another way of putting it is to say that a workshop consists of a series of cycles, with the third phase of one cycle merging invisibly with the first phase of the next. There is an unending sequence of thesis, antithesis, synthesis.

Concluding note

This article can itself be placed on the spiral shown in Figure Three. From the point of view of the author it belongs to the start of the third phase in the cycle — generalising. It is linked backwards to an enquiry phase (enquiry into the work of the World Studies Project, and through field visits to other courses and conferences, and through theoretical reading and study), which in its

urn was linked backwards to a climate and agenda established collaboratively with various other people. It is linked forwards to further action — further workshops and conferences organised by the World Studies project.

From the reader's point of view the article belongs to the end of the second phase — the 'theory' part of enquiry. It may or may not have been useful in this respect. Perhaps it could have been more useful, or any way less useless, if it had been accompanied or replaced by a case-study description of a particular seminar or workshop? Certainly there is a great need for case-study descriptions, not just for generalisations of the kind presented here. (22)

There is a need also, it had been assumed in this article, for people involved in world studies and multicultural education to build a theory amongst themselves as to how workshops work. What, ideally, is the process of reflection? What are useful ways of encouraging and supporting the process of reflection? What recurring stumbling-blocks are there? What basic structure is there? It is as a contribution to the collaborative asking and handling of such questions that this article, finally, offered.

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Dimensions in World and School, Vol. 60 No. 2, March 1979.

Strategies of Change, Vol. 60 No. 4, July 1979.

Debate and Decision: case studies, Vol. 60 No. 6, November 1979.

The World Studies Project, Vol. 61 No. 2, March 1980.

WORLD STUDIES BULLETIN

Our complete issues of the **World Studies Bulletin** were devoted to the work of the World Studies Pro-

ject: number 30, March 1974; number 33, December 1974; number 37, December 1975 and number 39, July 1976.

The Bulletin was founded in the 1960s by the One World Trust, with James Henderson (chairman of the One World Trust's education advisory committee) as its first editor. In 1970 the Bulletin became a quarterly inset in **The New Era**, with David Bolam as editor. In December 1975 the editorship returned to the One World Trust. From November 1977 onwards (number 43 of the Bulletin, Vol. 58 No. 6 of **The New Era**) the **World Studies Bulletin** was fully incorporated into **The New Era** — it was no longer, that is to say, an inset. It ceases publication — whether temporarily or permanently remains to be seen — with this issue.

8) LECTURES IN CONFERENCE REPORTS

'Wise and Unwise Change in Schools,' Boarding Schools Association 1974.

'Changing World and Changing Schools', World Education Fellowship 1975.

'Learning for Change in World Society', International Schools Association 1977.

'Twenty Questions about Education for International Understanding', Further Education Staff College 1978.

9) PUBLICATIONS IN TRANSLATION

Extracts from **Learning for Change In World Society**:

Education pour le Développement, Swiss National Committee for Unicef, 1977.

Erziehung zur Entwicklung, Swiss National Committee for Unicef, 1977.

The article in **Prospects**, Vol. IX, No. 2.

'Apprendre dans un monde en mutation: méthodes et approches de l'enseignement', **Perspectives**, Vol. IX, No 2, 1979.

Aprender en el mundo en transformacion: criterios y metodos para aplicar en el aula, **Perspectivas**, Vol. IX, No. 2, 1979.

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Acknowledgements

Very many people have contributed to the work of the World Studies Project. Specific viewpoints expressed or implied in the Project's publications are the responsibility of the individual author — who has usually been the Project's director. But certainly the Project would have been very different if it had not received advice and help from the various people who are gratefully acknowledged below.

Steering committee

James Henderson has been joint chairman of the steering committee ever since it was formed, in spring 1972. The other joint chairmen have been, in turn, Shirley Williams M.P. (1972-1974); Guy Barnett M.P. (1974-1976); and Tony Durant M.P. (since 1977).

Patrick Armstrong, the secretary of the One World Trust, has acted also as the secretary of the World Studies Project, and has been responsible for all its general administration.

The following have been members of the committee for all or part of the period 1972-80:

Harriet Chetwynd, formerly headmistress of Woodberry Down School, and subsequently staff inspector for history with Inner London Education Authority;

Martin Davies, formerly a teacher in international schools and now warden of Kingston Teachers Centre;

Islay Doncaster, formerly director of the World History project of the Inner London Education Authority, and now adviser with special responsibility for social studies with the London Borough of Brent;

Colin Harris, formerly head of contemporary studies at Hertfordshire College of Higher Education, and now adviser with special responsibility for geography and environmental studies with Hertfordshire Education Authority;

David Johnston, director until 1975 of the University of London Centre for Teachers;

Margaret Miles, headmistress until 1974 of Mayfield School;

Ernest Millington, a founder member of the Parliamentary Group for World Government when he was an M.P. in the 1940s, and now warden of Newham Teachers Centre;

Hazel Moffat, representing the Department of Education and Science;

John Tilney, a trustee of the One World Trust and M.P. for a Liverpool constituency until 1974;

David Williams, representing the Department of Education and Science;

Geoffrey Williams, headmaster of Bexhill Grammar School.

'Debate and Decision'

A smallish group of friends helped to organise the courses and conferences in 1978 and 1979 which led to the eventual publication of **Debate and Decision**.

They included two members of the steering committee Martin Davies and Colin Harris, and the following Margot Brown, director of the Development Education Centre at Archway, North London; Marion Flood, director of the Centre for Social Education; Dave Hicks research officer with the Minority Rights Group; Judith Holland and Andrew Hutchinson, secretaries for primary schools and secondary schools respectively at Christian Aid; Scott Sinclair, director of the Development Education Centre in Birmingham; and Hugh Starkey, head of languages at City of Ely College.

In addition, **Debate and Decision** owes a great deal to some friends in the United States — Jon Kinghorn and William Shaw at the Charles F. Kettering Foundation, Dayton, and Gerald Marker at Indiana University. Further, some of the early experience on which it was based was with the Bloxham Project, and in this respect grateful acknowledgement is due to Hugh Dickinson, Alec Knight and Robin Mouldsdales.

The actual design of the book was in the hands of David Walker and Neil Taylor. Neil Taylor, who is the director of Ikon Productions, also helped with the design of **Learning for Change in World Society**, and has been a constant companion of the World Studies Project for several years, providing challenge and criticism as well as encouragement.

Other friends and helpers in the UK

All the following have helped through discussion or correspondence and several have helped to organise meetings and conferences:

Wally Allan, John Anderson, Rex Andrews, John Baxter, David Bolam, Patricia Bowen, David Bridges, Godfrey Brown, Barbara Clark, John Colclough, Bob Crane, Joan Farrelly, Nance Fyson, Ivor Goodson, Derek Heater, Robin Hodgkin, Alan Jenkins, Ray Jenkins, Anne Johnson, Catherine Kennally, Chris Leeds, Rosemary Mackin, Ken Millins, David Millwood, John Oxenham, Mervyn Powell, John Poxon, Margaret Quass, Colin Reid, Mary Philip Rendall, Keith Richardson, David Selby, Elaine Sexton, Tom Shaw, Ray Shostak, Richard Tames, Og Thomas, Derek Walker, James Wetz, Roy Williams, Brian Wren, David and Jill Wright.

Outside UK

Robert Aspeslagh (Netherlands), Azril and Ana Baca (Peru), James Becker (US), Mario Borrelli (Italy), Robin Burns (Australia), Li Shiun Chang (Taiwan), Ingrid Classenbauer (FRG), Jyoti Desai (India), Celine D'Lima (India), Jaime Diaz (Columbia), Magnus Haavelsrud (Norway), Bob Hanvey (US), Tony Hepworth (Australia), Koji Kato (Japan), Betty King (Australia), Jon Kinghorn (US), Bill Kingsford (US), Ernst Age Johnsen (Norway), Marianne Lindstrom (Sweden), Gerald Marker (US), Robert Moltene (Zambia), Ward Morehouse (US), Yoshiko Nomura

Japan), Bill Nesbitt (US), Anatol Pikas (Sweden), Betty Reardon (US), Heidrun Recke (FRG), John Rogers (New Zealand), William Shaw (US), John Shippee (US), Amarjit Singh (India), Barbara Stanford (US), Hisako Ukita (Japan), Jeanne Vickers (Switzerland), David Wolsk (US), Jayne Millar Wood (US), Chris Wulf (FRG).

eminal writings

The following have contributed to the World Studies Project through their writings. Several of them have contributed also through personal contact and discussion:

Lee Anderson — various articles and papers over the years, all eventually contained or summarised in **Schooling and Citizenship in a Global Age**, published by the Mid-America Program for Global Perspectives in Education, Indiana University, 1979.

James Becker — various articles and privately circulated papers, including in particular 'International and Cross-Cultural Experiences' in G. Henderson, ed, **Education for Peace**, ASCD Washington 1973;

Kamla Bhasin — various articles and reports on her work as a change-agent in Asian villages, for example **Breaking Barriers: a South Asian experience of training for participatory development**, FAO Bangkok 1978;

David Bridges — his dissertation at the University of London in 1971 'Education for International Understanding', and the articles based on it which appear in Elliott and R. Pring, eds, **Social Education and Social Understanding**, University of London Press 1975; also his evaluation of a World Studies Project conference, **Only One Earth** — what and how should we be teaching?, spring 1975;

John Burton — particularly **World Society**, Cambridge University Press 1972, and **The Study of World Society**, International Studies Association (Pittsburgh) 1974;

Malcolm Caldwell — **The Wealth of Some Nations**, Oxford Press 1977;

Bernard Crick — his articles on political education, collected in B. Crick and A. Porter, eds, **Political Education and Political Literacy**, Longmans 1978;

Dag Hammarskjöld Foundation — their journal **Development Dialogue** which appears twice a year, and in particular their promotion of the Cocoyoc Declaration, 1974, and the issue entitled 'What Now — another development', autumn 1975;

Paulo Freire — his whole oeuvre, and in particular (of course) **Pedagogy of the Oppressed**, Penguin Books 1972;

Johan Galtung — various articles, of which the single most important is 'A structural theory of imperialism', **Journal of Peace Research** (Oslo) 1971; his contribution in M. Haavelsrud, ed, **Education for Peace**, IPC 1975, is a useful introduction to his writings.

Magnus Haavelsrud — various privately circulated papers, and in particular 'Principles of Peace Education' in M. Haavelsrud, ed, **Education for Peace**, IPC Press 1975;

Robert Hanvey — his paper 'An Attainable Global Perspective', Center for Global Perspectives, New York, 1976;

James Henderson — his articles on world studies in **The New Era** in the 1960s; the series of world studies books which he has edited for Routledge and Kegan Paul; and his book **Education for World Understanding**, Pergamon Press 1968;

Jon Kinghorn — his writings over the years on the design of inservice courses and workshops for teachers, of which the most recent is **School Improvement through Global Education — a consensus and diversity workshop**, Charles F. Kettering Foundation 1979;

Stig Lindholm — his reports **Seeing for Oneself**, SIDA Information Division Stockholm 1975, and **Conjoining, Identity, Meaning**, University of Stockholm 1975;

David Millwood — the series of resource packs which he compiled for the World Council of Churches in 1971-1975, including in particular the one on **Conscientisation**; and various articles and booklets;

Betty Reardon — various articles and curriculum materials, including in particular her article 'Transformations into peace and survival: programs for the 1970's', in G. Henderson, ed, **Education for Peace**, ASCD Washington 1973.

Chris Searle — all four of his books on classroom teaching, **The Forsaken Lover**, Routledge 1972, **This New Season**, Calder and Boyars 1973, **Classrooms of Resistance** and **The World in a Classroom**, Writers and Readers Publishing Cooperative, 1975 and 1977 respectively.

Barbara Stanford — her book **Peacemaking**, Bantam Books 1976.

Hisako Ukita — the paper which she prepared for the conference at the University of Keele in 1974, 'Some thoughts on education for peace — a non-Western perspective', published subsequently in the books edited by Magnus Haavelsrud and by Barbara Stanford, details above.

Barbara Ward — her books of the 1970s, **Only One Earth** (1972), **The House of Man** (1976), and **Progress for a Small Planet** (1979), all published by Penguin Books; and various articles, including in particular 'The Cocoyoc Declaration' (to which also Johan Galtung contributed a great deal), published in **Development Dialogue** 1974, No. 2.

Brian Wren — various privately circulated papers; the publications of Third World First; and his **Education for Justice**, SCM Press 1976.

David Wolsk — the papers which he wrote for Unesco, 1971-1974, eventually published as **An Experience-Centred Curriculum**, Paris 1975.

Christoph Wulf — various writings in English and German, including in particular the work he did to edit and produce **Handbook for Peace Education**, International Peace Research Association (Oslo) 1974.

The World Education Fellowship



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Children's Literature

ONCE UPON A TIME . . . someone, somewhere began to spin a story. That someone, whoever he or she was, discovered that words could be more than the mere accompaniment of work — indicating, exhorting, questioning, commanding and so on — they could also be a means of recreating past experience, or even of imagining and creating new experiences, possible and impossible. Many thousands of years later Shakespeare describes the process:

‘ . . . as imagination bodies forth

The forms of things unknown, the poet's pen

Turns them to shapes, and gives to airy nothing

A local habitation and a name.’

The tonic value of the story and of poetry is to give ‘a local habitation’, to give ‘shape’, to our hopes and imaginings.

It is not only the fictional Scheherazades of this world who recognize the life-preserving and life-enchancing value of the story. John Bunyan, Bruno Bettelheim, Alexander Solzhenitsyn and Wole Soyinka all attest to the practical uses of fictive enchantment in giving hope amidst confinement in prison, concentration camp or labour camp. For others, imaginative literature may simply provide release from the imprisonment of a dull and dreary life.

The idea of an issue of **The New Era** devoted to children's literature originated at the YEF International Conference in Ypsilanti, Michigan, USA, where Rex Andrews and Phyllis Boyson, co-editors of this issue, met in the workshop, ‘Children's Literature: a Bridge to Cross-Cultural Understanding’. Animated by their own involvement in the workshop and encouraged by the response of participants, they wanted to continue the spirit of the sessions and the cross-cultural exchange of knowledge beyond the conference. The idea of simply co-authoring a single article for **The New Era** grew, with the interest and support of the editorial committee, to an entire issue dedicated to children's litera-

ture, with the promise of another issue during 1981.

We wish to thank those writers who have contributed to this issue, and also those who have already voiced an interest in submitting articles for the 1981 publication. Additional material will be welcome, and we urge readers to send in articles related to children's literature organizations and resources in different countries; books for children and young adults (especially those with a worldwide scope); and overviews of what is going on in the field of children's literature in different countries. In addition, and specifically, we think it would be of interest to learn how children from different cultures respond to one particular book; and the book **Crow Boy** by Taro Yashima has been selected, as a result of the response it met with from the workshop participants in Ypsilanti. It was generally agreed that **Crow Boy** is a beautiful book, sensitively written and illustrated, and affording an opportunity for children to identify commonalities and differences of people in different parts of the world. It can provide the reader (or listener) with insight into the universal role of the outsider although it is set within the particular context of a Japanese school. Teachers and parents concerned with the younger reader are invited to collect and send in children's responses to **Crow Boy** adding any details (such as age, etc.) they consider relevant. Please send both responses to **Crow Boy** and articles to: Phyllis Boyson, 258 East Linden Avenue, Englewood, NJ 07631, USA.

We hope, meanwhile, that the present issue, with its diverse expressions of opinion, research accounts, information and comment, will provide some help and interest to all those concerned with imaginative literature for children.

REX ANDREWS
PHYLLIS BOYSON
LESLIE SMITH

Children's Literature: A Bridge to Cross-Cultural Understanding

Phyllis Boyson & Anita Rich

The World Scene: Children's Literature Around the World

Children's literature enjoys a more prestigious position today than at any other point in history. Current national and international concerns and trends are similar in both the advanced and developing nations of the world. Although the focus of attention varies from nation to nation, there is general recognition of the need to increase the supply of books available to young people, to improve the quality of books published, and to devise ways of getting children and books together.

Many developing countries are concerned with the technological aspects of book production and distribution and the preparation of a national literature. Some of the advanced nations have moved beyond this stage of development and devote their attention to the refinement of literary style and content and to the exchange of books on an international level. The former countries, for the most part, place a major emphasis on providing literature to extend children's perceptions of their own environments. The latter countries, although still concerned with their own society, are also developing books that offer a broader, more international perspective. Nationalism and internationalism live side by side.

Current themes in children's books reflect the issues and serious concerns of each nation. Within countries where different language or cultural groups co-exist (e.g. **USA** — Hispanic/Anglo-Saxon/American Indian; **Norway** — Landsmaal/Bokma; **England** — Anglo-Saxon/Pakistan/Indian), one sees a trend to preserve and perpetuate minority cultures and languages via books. Although each culture has its own particular construction of reality, the idea of the use of **realism** in literature for children is prevalent throughout the world. This coincides with the varied and changing definitions of childhood and

what is appropriate for children to read. Since World War II, **realism** in books replaces many of the didactic religious-oriented literary works of the past. In most children's libraries today, one finds an abundance of these books alongside traditional classics, fantasies, fairy and folk tales.

Some of the common concerns dealt with in this realistic literature, both at national and international levels, are (1) minority group cultures within a country, (2) the role of the woman in society, (3) racism and sexism, (4) changing family patterns (i.e., divorce, the one parent family), (5) the 'handicapped' (or child who is different), (6) sickness and death, (7) ecology, (8) the aged, (9) problem solving and mastery; (10) violence, (11) career models, (12) different ways of life in other countries.

Children's Literature as a Vehicle for Cross-Cultural Understanding: problems and challenges

Technological advances this century have heightened our awareness of the interdependence of nations while creating challenges to harmonious existence. Recognising this interdependence and discussing the importance of sharing and understanding cultural experiences through the exchange of books, Haviland(1) has noted that: 'In the field of children's literature as in many other matters, nations are truly connected and interdependent. The literature of Japan, for example, has been greatly enriched by a translation program . . . (while) . . . the production of distinctive picture books in Japan has, through translation and republishing, significantly enriched the picture book field in Western countries.' (p.327).

However, there are many problems and challenges inherent in the consideration of children's literature as a vehicle for personal growth, cultural and social development and

international understanding. Some concerns and issues are related to the selection, publication, dissemination, and translation of books. Others relate to adult education (of teachers and parents) and the understanding of the role of children's literature as part of home, school and societal curricula. This section of the article focuses on three areas: translation, selection, and teacher education.

Translation

Clearly a direct way to bridge cultures is to share with other countries, through translation, books that provide insights into one's own country; but the problems inherent in translation are not always apparent. From the publisher's perspective, there is the problem of learning what is being published in other countries, determining which books should be made available to children of one's own country, securing the translator and editing the translated manuscript.

Mildred L. Batchelor, former Executive Secretary of the Children's Services Division of the American Library Association in the 1960's was greatly concerned with the question of translation and gathered information and opinions from professionals in Europe in order to achieve the best possible exchange of books. Today, in recognition of her work, an annual award is presented on Hans Christian Andersen's birthday, to the publisher of the most outstanding book originally published in a foreign country and subsequently translated and published in the United States(2).

Melinda Martin, an American educator who participated in a 1976 summer study tour in Europe, **Internationalism in Children's Literature**, pinpointed a common problem in all the countries she visited: translations are not always accurate and the process is often expensive, tedious and slow. Since book selection is based largely on reviews from European book fairs, American publishers are sometimes at a disadvantage if they do not read all languages.(3)

Translation presents a problem on the international as well as national scene. The International Research Society for Children's Literature conducted a symposium which addressed itself to the topic 'Children's Books Translation: the Situation and the Prob-

lems'. The participants acknowledged that 'Variation in terminology between different languages has been a serious obstacle to international scientific communications.' (**Phaedrus**, Spring 1976).

Translation is one solution to the challenge of sharing experiences between cultures. Another way is through the writing of books by native authors **about** foreign countries. However, other problems and questions are related to this procedure:

1. Do authors, brought up and living in one culture, have the necessary perspective, experiences and tools to perceive and relate accurately and sensitively the experiences and cultural habits of another culture?

2. Are these authors, spending little, if any, time in the country, more apt to transmit stereotypes of that society?

3. Do these authors miss important aspects of a culture and choose to report only those elements of society that they intuitively understand or agree with?

4. Can the flavor of a culture be captured in a second language?

Neither method of sharing experiences between cultures (translation of books or the writing of books by authors not indigenous to the country written about) is problem-free. However, it appears that both have a place, together, in fulfilling the goal of using literature to help advance cross-cultural understanding.

One problem somewhat common to both is related to the nature of language itself and its interrelationship with other aspects of culture. A specific language is a vital component of the total culture; it reflects perceptions and attitudes; its categorization of reality often affects the nature and extent of stereotyping and prejudices. As Sapir(4) stated: 'A language is more than its dictionary.'

Words derive meaning from a cultural context. Thus, perhaps part of a culture is not known to the reader unless he or she reads in the original text. Since it is not possible for all people to learn all languages, translators, and other authors, need to be sensitive to the position of language in a culture and to have a basic familiarity with the culture before translating its literature.

There is evidence in the US that books

that truly cross cultures are not made as readily available to children as those which are less foreign in spirit, tone, or setting; or which could have been written by American writers. Librarians and reviewers, who often determine what books will be purchased, may be responding to the possibility that subtleties of humor, idiomatic expressions, and portrayal of divergent social settings may not be appreciated by readers of another country. Lamenting the trend, Sawicki(5) has said: 'If we are going to think about translations as bridging cultures, then I think we must realize that there is resistance to books which genuinely do this. Many librarians are not even giving those books a chance. To me, that is a pity, particularly for American children who live in a country which except for Mexico and Canada, is geographically isolated from other foreign countries.'

Maria Polushkin(6) a well known translator, fluent in both English and Russian, has described her own struggle to select appropriate words. Often she finds that a passage that made her laugh in its original Russian had only been funny because of a twist in a familiar Russian word, a pun that defied translation. She credits Jorge Luis Borges, at a translation seminar at Columbia University, with recognizing two legitimate ways to translate — literally, or by re-creation. Polushkin, who views translation as a creative art rather than as a science, describes her own approach: 'I immerse myself in another writer's art, probing and analyzing every nuance; and then, I set about trying to re-create that work in what amounts to a different medium — in this case, the English language.' (p.257).

As Alexander Pei(7) of the Masada Press stated, '. . . it's easy to translate a book, but translating a whole cultural experience is another matter.'

Selection

The challenges concerned with the selection of books for children, within a country, for national publication and distribution, involve similar decisions, in many ways, to those necessary in selecting books for international exchange and dissemination. These decisions, based on value systems, often involve conflict, confusion and control. The contro-

versies revolve around two questions: 'Where does selectivity end and censorship begin?' and 'Who makes the decisions?'

Lively debates take place on both sides of the ocean. Debates, at times, centering around the standards and criteria of literary style; at other times, discussions focus on the analysis of appropriate content in children's literature. Sometimes, content is sacrificed for form, and vice versa. The criteria involved in evaluation are often dependent on the perspective of those in control at a particular time and place. Inherent in the process of selection of some books is the rejection of others; from another perspective, 'when is rejection called banning?'

In an article in *The New York Times*, Richard Flaste(8) reported on a controversial issue in the United States of America related to selection, censorship and 'banning "bad" books in a "good" cause.' The issue revolves around different perspectives presented by the American Library Association and The Council on Interracial Books for Children. The Council passed a resolution that called for the training of librarians to make them more aware of sexism and racism in books. This organization wants the librarians to select only non-sexist and non-racist books in order to discourage their readers from reading books that do not meet the appropriate criteria for non-sexism and non-racism. Thus 'good' causes can create a form of censorship. Several members of The American Library Association object to the use of librarians in the role of 'censor'; they believe that the traditional objective role of librarians should be upheld and they should not be 'message evaluators.' Mary Jane Anderson, ALA executive secretary, believes that non-sexist books are good, but that 'the librarian's job is to provide a profusion of books and make certain that all points of view are represented in the shelves.' This controversy demonstrates the problems and challenges that may accompany selection of books when different perceptions and causes are taken into account.

Another problem related to book selection occurred in 1971 on the international scene. Cross-cultural exchange of books can result in misunderstanding, effrontation and a clash

ing of ideologies when different cultures have different value systems, attitudes or mores. Just as certain groups within a country advocate the elimination of particular images in children's literature (i.e. stereotypic images of blacks, Indians, women), some countries do not want their children exposed to images that conflict with their own cultural values. An example of this is the recent **Pinnochio** issue between Italy and Japan. The Japanese culture looks kindly on 'handicapped' people; the image of the handicapped in **Pinnochio** is a negative one. Thus, a group of Japanese scholars advocated 'no **Pinnochio**.' Some Italians, offended, retaliated with a threat to boycott some Japanese products. (**Time**, June 10, 1971). Here again the question is, 'When does selectivity become censorship?' and 'can books be a bridge to cross-cultural understanding if the flow of books **between** countries has some built-in control mechanism?'

The many implications of these two controversies provide challenges for cross-cultural organizations interested in national and international selection, dissemination and exchange of books. Perhaps as Humpty Dumpty asked Alice in **Through the Looking Glass**: 'The question is which is to be master — that's all.'

Teacher Education

In order to fulfil the educational goals of any country, the teacher education program bears special attention. The challenges intrinsic to these programs in the area of children's literature are multiple.

The major task of the teacher, in bringing children to literature and literature to children, involves more than just the accumulation of a large number of books on the classroom shelves. A vital part of this task is the teacher's own continuing education, knowledge, skills, sensitivity to all people in the world, and understanding of the potential power of books in children's personal and social development. True sensitivity to the value of children's literature in the school curriculum includes an understanding of literature as an art form as well as a source of knowledge.

In the college curricula throughout the

world children's literature has become more valued in recent years. However, many of the courses are still optional and are considered tangential to the basic curriculum of a teacher's program. In addition, the courses offered to undergraduates are basically survey type courses. It is hoped that children's literature courses will become more comprehensive and more varied and that they will be placed at the core of the total teacher education program. In a college program a great deal of attention is given to the **teaching** of reading and **skill** development. Yet often the **reasons** for reading and the inclusion of fine works of literature are left out of the curriculum.

Faced with the challenges and power of books and the great number of publications on the market, it is necessary to send out people from teachers' colleges and library schools who are well versed in both literary and informative books for children, and those who are qualified to judge books critically and with care. To be effective the education of the teachers of children's literature should include experience in: (1) aesthetics, (2) content analysis, (3) critical thinking skills, (4) criteria development for assessment of literature and literary criticism, (5) a broad variety of genres and books from a variety of countries, and (6) study of both texts and illustrations as potential role models for children's development.

To use literature as a bridge to cross-cultural understanding, background information in a variety of cultures is important. This exposure will hopefully lead to less stereotypic, less biased views of people who are different from, or unknown to, the teachers and the children. The dual goal is to help human beings recognize similarities between people of different national origins and to appreciate differences between people. There are underlying universal characteristics of all humans. '... any well written children's book is likely to contain a universal message, even within what appears to be a particularistic, national experience.' (**Israel Book World**, December 1976, 18). Through a study of folk tales and folk humor from different cultures, teachers and students can begin to learn about the universality of humans and to

observe differences in cultures. 'All literature has its roots in oral origins, and it is surprising in how many guises and different cultures the same basic situations turn up.' (Kresh, July 17, 1977). In a recent journal in the USA, Jurich(9) stated: 'What can be better than for a child to discover another culture through its folk humor accurately and artistically, the sense and soul of a people is made explicit through those stories it traditionally finds funny.'

To a great degree, the successful implementation of a wellrounded, national and international children's literature program within the school curriculum depends on a sensitively developed children's literature program within the college curriculum. For internationalism to become a reality, all human beings who are involved in the education of children must be helped to understand the significant role that literature plays in the preservation of the story of all mankind and in the development of people. Literature is a major achievement of the human species — a medium of self-expression and communication.

Although there may be some problems in getting children and books together within a country and in exchanging books between countries, the challenges can act as an inspiration for students and teachers of children's literature . . . educators, librarians, publishers, researchers, and parents.

If one believes in the creative beauty and potential power of books,

If one believes in books as vehicles for national and international communication and understanding,

If one believes in books as significant contributions to the lifelong education of children and adults,

Then this inspiration and these beliefs can lead to viable solutions to the problems and to positive, fruitful responses to the challenges

By people who care about children and about books.

PHYLLIS BOYSON & ANITA RICH

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Note: Information related to 'Children's Literature Around the World' was obtained from various issues of **Bookbird**, **The Calendar**, **Children's Literature** and **Phaedrus** etc. For a complete bibliography write: Phyllis Boyson, 258 E. Linden Avenue, Englewood, NJ 07631, USA.

Phyllis Boyson is an Educational Consultant and a former Early Childhood Faculty member at William Paterson College of New Jersey, USA.

Anita Rich is a Teacher Trainer of the NY City Board of Education, and a former Assistant Professor at Brooklyn College, New York, USA.

IDEAS No. 42: Editor's Note

Alongside the word 'CONTENTS' on the inside front-cover of this issue of **The New Era** (Vol. 61, No. 3) I have placed the words IDEAS No. 43. This is in response to a request that the contribution made by IDEAS is identified without destroying the fusion of the journals which is taking place. I failed to make such identification of IDEAS No. 42 which appeared in **The New Era** Vol. 61 No. 1, the January/February 1980 issue. I hope that this brief note will put the record straight.

(L.A.S.)

Literature Versus Dogma

Rex Andrews

Unlike all the other creatures that share this planet Earth with us, human beings are obliged to inhabit a world impregnated with value. The gift of language has left on our tongues a taste for the knowledge of good and evil. Self-conscious and world-conscious, we are forcibly ejected from the innocent vistas of the Garden of Eden. In the post-Hiroshima age, moreover, we are in danger of finding (as Matthew Arnold envisioned a century ago) that

'... the world, which seems
To lie before us like a land of dreams,
So various, so beautiful, so new;
Hath really neither joy, nor love, nor
light,
Nor certitude, nor peace, nor help for
pain;
And we are here as on a darkling plain
Swept with confused alarms of struggle
and flight,
Where ignorant armies clash by night.'

In our personal, social and international confusion we seek anxiously for patterns and principles of order; rules or touchstones by which to measure our conduct and the thousand daily acts by which our wellbeing and our destinies are enmeshed in the complex web of life shared with the rest of humankind.

Although it is probable that by far the greatest influence on our values is our first-hand experience among people — initially our families, later our peer-groups and wider acquaintances — there are two other potentially powerful forces continually at work: the forces of **literature** and **dogma**. I am using these terms in a broad sense including under the heading 'literature' all creative and imaginative story-telling and poetry whether spoken, written or dramatized, live, televised or filmed; and under the heading 'dogma' all dogmas and ideologies of whatever complexion including Catholicism, Protestantism, Marxism, Islam, etc, whenever seeking to provide ready-made, systematized rules and

regulations to live by.

Central to the discussion which follows is the belief that in the twentieth century literature is by far a safer and more beneficial means of value-acquisition than dogma and ideology. The main reason for this is that the unparalleled contraction of our world resulting from the technological revolution makes each dogma and ideology vulnerable to its neighbour. When the values embodied in a weakened system are at risk there is a danger that they may be either lost altogether or warped into a fanatical attempt to destroy the rival system — dangerous to humanity at large in a world of overkill. Literature, on the other hand, seeks no converts and binds none to the values it embodies. Readers are free to take from the open-ended form of poetry and story whatever meets their individual needs in terms of psychological nourishment or social insight. The values incorporated in literature are assimilated in the process of reliving the experiences and emotions of the characters — their hopes, fears, loves and hates, trials, failures and successes. Even if a relatively complex pattern of conflicting values is involved, the reader is challenged, consciously or unconsciously, to a sensitive assessment of the intertwined strands of good and evil, justice and injustice that the story contains. To take a simple example, the reader of **The Pied Piper of Hamelin** is free to side at will with the Piper, the Corporation, the children, the parents — or even the rats! However much the story-teller may seek to sway us, given the experience we are free to exercise our judgment on its interpretation however we like.

The values embodied in dogma, on the other hand, seek to claim authority over any private opinion or hesitation in a believer's mind. It is regarded as heretical to deny a truth said to be established by divine revelation and defined by the Christian Church

or the Islamic Imamate. And similarly a denial of the moral or historical propositions of Marxist-Leninist ideology may be held to be a sign of insanity. Dogmas and ideologies seek to give emotional security in return for social conformity and orthodox commitment. But the price is high.

Procrustes, a legendary ill-famed tyrant, might have been a genial host but for the bed he kept for his guests. Its iron frame was of a standard size: if his guests were too long for this he cut off their limbs to fit; if they were too short he stretched them on the rack until they were the correct size. The relation between dogma and ideology to the human spirit is much the same; they offer it hospitality and then rack or dismember it to rule. The essential elasticity and mobility of spirit is sacrificed to a crippled conformity, and the psychic energy that might have been free to explore the world's scope and seek a tolerant understanding of the variety and complexity of human motivation and conduct is turned inwardly into self-spite and outwardly into censorious aggressiveness. Violence, as Eric Fromm observed, is the outcome of un-lived life.

Literature, while it cannot give us positive directives for living, can provide us with insights of vital importance in understanding human behaviour. It can provide channels for vicarious living, engaging our emotions at one remove from actuality. And (to change the metaphor) it can provide maps of potential experience. The quality of such maps depends upon the experience, skill and integrity of the story-teller. The value of our interpretation of them depends upon the quality of our own insight and critical judgment. Where we travel (i.e. 'how we live') with the aid of these maps depends upon what we are in terms of our innate endowment, the level of consciousness we have achieved and our motivation. Literature and stories (like visual maps) cannot 'show us the way'; but we may travel with more safety and interest as a result of our acquaintance with them. It goes without saying that some maps are more use than others, and that different maps are useful for different purposes; and the same is true of literature.

The range of literature is immense —

from nursery-rhymes to full-length novels and from fairy stories to science fiction; and all of it is to some extent value-laden. But whereas dogma is consciously didactic, literature is the more successful to the extent that it is a detached embodiment of truth. Its values are presented in action, and often without comment. We may experience the high values of tragedy where individual integrity is preserved through suffering in the face of overwhelming odds; or we may equally enjoy expression of the self-preserving artifices of cunning and deception in traditional folktales. Our privileged detachment as readers enables us to enjoy the thrust of the assassin's dagger at the same time as we sympathize with the suffering of his victim, thus gaining relief for our aggressive impulses along with a heightening of our sensitivity to others. We learn that, while 'no man is an island' each human being is essentially an individual; that good and evil are intricately mixed in human motivation and conduct; and that character and circumstance intertwine in a complex pattern of consequences. Paradox and irony are the stuff of literature; and thus the poet's and the story-teller's art teaches us to bear tension and complexity without anxiety.

Those who value literature for its generous open-endedness will be repelled, like the poet Keats, by material which 'has a palpable design on us.' Outright propaganda — whether political or religious — is usually fairly easily recognized as such and resisted. More insidious is indoctrination masquerading as imaginative literature. Much popular Victorian literature, for example, sought to inculcate in its readership a superstitious respect for theological orthodoxy ('There's a place for little children/Above the bright blue sky') and social conformity (with 'The rich man in his castle, the poor man at his gate'). Today we have new orthodoxies jostling for supremacy often through the medium of would-be 'literature'. The Vietnam War created a crop of such material emanating from the Western 'Free World' and the 'Liberation' forces of Communism, respectively. Two examples will suffice to give the doctrinal flavour of some of this material. First, from a western publication, **Doctor in Vietnam** by

Stuart Henderson(1):

'As we walked to the jeep, one of the sergeants said to me, "Now that we've heard these children singing, Doctor, we know we've got something to fight for, something worthwhile."

"Never in my life," said the Colonel, "will I forget those ragged mountain children, surrounded by Communists, yet singing Christian hymns, and some of the hymns in English — and one of the children a blind orphan boy! It is wonderful."

The little party climbed into their jeep, and drove off through the dark lanes of the village, back into the American fort.

I stepped back into the church . . .

My thoughts went back to these Servicemen, fighting in the jungles, living with nothing to encourage them . . . (and) . . . to the children singing . . . They are, a little island of freedom in a sea of Communism. They are being protected from violence and from fanatical atheism. They are a little lighthouse in a dark land, a reminder that the sacrifice of the US Forces is not in vain . . . (p.51)'.
The second quotation comes from a story

by Nguyen Thieu Nam(2) in a Hanoi publication entitled **The Fire Blazes**. The Heroine is Y Hoa, an Aman peasant fired with 'revolutionary spirit':

'Last year, on hearing that the Liberation troops were short of rice, she went together with any fellow-villagers to the front, taking loads of rice:

"You must have good rice to eat and keep yourselves in good shape so as to fight the enemy well. We feel perfectly happy with a diet of maize and cassava."

She volunteered to take home several wounded soldiers to look after them. Although the sight of blood sickened her, she felt so much affection and pity for them that she bandaged their wounds, washed their clothes and helped them to wash themselves as if she were their own sister . . . Once a soldier told Y Hoa:

"You're really too kind to us, sister."

She laughed:

"Nonsense! Don't worry your head about it. If we poor people don't feel affection for each other, whom should we feel affec-

tion for?"

Another soldier asked:

"Suppose some people are poor, but they don't fight the US-Diem clique, do you feel affection for them?"

Y Hoa glared:

"Even jungle animals hate the US-Diem bandits. Who would care for the people who don't fight them." (pp.123-4)'

Perhaps it is not to be expected that children's stories should be exempt from material with 'a palpable design' upon them, any more than adults. A fairly recent example from the Foreign Languages Press, Peking, will provide a sample. 'A Story of Two Peacocks' by An Ting(3) appears in **Little Hero of the Reed Marsh and Other Children's Stories**. Two small boys, Yenla and Hsiaopang have just conceived the idea of cutting grass to feed the horses of the People's Liberation Army contingent building a new hydroelectric dam:

' "Good idea!" agreed Hsiaopang. The two boys climbed down out of the tree, laughing, and went skipping and running to the river bank under clouds that were tinged rosy by the setting sun.

The sun's slanting rays reflected in Nanwan River looked like a skyful of golden stars twinkling on the water. The grass was beautifully green and fresh on the river bank, and the wind blowing through it set it in motion so that it was like emerald waves playing tag with the boys.

Yenla took a sickle from the basket at his back and said to Hsiaopang, "We must do as Uncle Lei Feng did and not tell anyone about our good deed. The PLA uncles must not know who sent the grass for their horses!"

Hsiaopang nodded in agreement. "Right! The good things the PLA uncles do for our Tai nationality are as many as the stars in the sky — you can see them but you can't count them . . ." (pp.5-6)'

An instructive footnote tells the reader that 'Lei Feng (1940-62) was a model soldier of the Chinese People's Liberation Army. Diligent and earnest in studying Chairman Mao's works, he had a clear-cut class stand on what to love and what to hate, the revolutionary style of action matching words, and the com-

munist spirit of devotion to the collective without thought of self'.

Amidst much that is noble and worthy in all this stand the chilling words: '... a clear-cut class stand on what to love and what to hate...' as though, like the Victorian teacher, Thomas Gradgrind, created by Dickens in his novel **Hard Times**, you could 'weigh and measure any parcel of human nature, and tell exactly what it comes to'; and as though one could be sure of a 'correct' answer on a class or any other **parti pris** basis.

It is not suggested that there is any deliberate attempt to deceive the readers in the examples of indoctrinational fiction quoted above: although **truth** is one, its appearance depends upon the perspective of the viewer as well as on the power of his vision. But as literary nourishment these samples are about as valuable as a diet of sawdust to the physically hungry. When spiritual hunger, East and West, is fed with such dross, is there any wonder that our 'darkling plain' is 'Swept with confused alarms of struggle and flight?'

Such ideological conflicts are reflected in the literature produced within particular cultures as well as **between** different cultures, as can be readily seen from a recent UNESCO publication **Printed for Children** (1978). In Western Germany, for example, 'a passionate theoretical discussion' has influenced children's literature for a decade during which the "radical Marxists" accuse the "bourgeois" children's books of directly educating children to adjust and fit into the questionable values of the late bourgeois, capitalist society?; and the liberals in their turn accuse the radical Marxists of party-based indoctrination (p.150). And similar conflicts colour the production of literature for children in various countries of the West and of the Third World.

Literature, properly so-called, however, demands the aesthetic detachment that is free from partisanship. It is the spirit that emanates from Wilfred Owen's poem 'Strange Meeting', seeking to explore 'truths that lie too deep for taint'; prepared to recognize 'the pity of war' even while engaged in it; and culminating in the profound detachment of the line:

'I am the enemy you killed, my

friend . . .'

Such a spirit informs Tolstoi's **War and Peace** and the novels of George Eliot and Mark Twain, to mention just three preëminent examples from the host of literary creations following this principle. It is represented among the growing wealth of literature for younger readers by, for example, E. B. White's **Charlotte's Web**, Leon Garfield's **Smith** and Ian Serrailier's **The Silver Sword**. Such literature is not afraid of conflict, violence and death, but it puts it into perspective, seeking like Sophocles to 'see life clearly and to see it whole', while placing its emphasis on the positive values of loving and caring — on all that is life-enhancing, creative and constructive.

In literature both realism and fantasy are harnessed in the service of truth and mental equilibrium. The psychiatrist, Bruno Bettelheim(4), in his aptly named book **The Uses of Enchantment**, demonstrates convincingly something of the meaning and importance of fairy tales in our emotional development. Traditional tales such as **Snow White, Beauty and the Beast, Cinderella** and **Little Red Riding Hood** are shown to be more than mere escapism from the 'real' world: they are ways into the reality of our inner worlds, mythical projections of eternal problems which beset us all. Problems of child-parent relations, aggressiveness, sexual fears and death can be coped with all the better for being summoned from the dimly apprehended shadow world of the subconscious to an objectified form at the safe distance of story. 'One upon a time . . .', a formula with its counterpart in every language, leads us into an enchanted world where even the most extravagant hopes can be realized, and the most debilitating fears allayed. These realizations and alleviations take place in that most powerful area of the mind — the imagination. There is little danger of the fantasy in such stories being mistaken for fact: that **actual** frogs are rarely metamorphosed into **actual** princes, is recognized at the conscious level by most children who are spell-bound by the tales. But the underlying **truth** that there may be power and beauty in something that at first appears weak and ugly is readily apprehended. In Bettelheim's view, the richer our fantasy life

the better equipped we are to come to terms securely and happily with our real life. The withdrawn day-dreamer is someone who is locked in by 'fantasies . . . which rotate around some narrow stereotypical topics' mistaking these for reality because he has lost the art of 'playing with ideas'. Literature promotes that art, stimulating our imagination, consoling our fears and enriching our ideals. In taking us into 'a land of dreams' literature reminds us that 'We are such stuff/ as dreams are made on', even though 'our little life/Is rounded with a sleep.'

Advocates of 'realism, total realism, and nothing but realism', while making a valid point about the importance of literature having relevance for life' overlook the fact that there are many kinds of relevance. A realistic correspondence between the environment of a story and the environment of the reader may simplify vocabulary recognition and interpretation of the cultural significance of background details and of certain narrated events. (This has been a valid argument, for example, in the recent introduction in Nigerian schools of more African writing in English in place of a total diet of Shakespeare, Jane Austen and other classical English writers.) But experience exists on many levels, and the capacity to identify with characters whose actions are set in alien environments does not seem to be much diminished by their foreignness. (Hence the continued popularity in Nigeria of Shakespeare, for example, alongside indigenous literature.) Speaking personally, I can vividly remember **being** (for many pages) Huckleberry Finn, Robin Hood, David Copperfield, Lemael Gulliver, Prince Nicholas Bolkonski, Jane Eyre, Okonkwo and Odysseus among many others, despite the vast disparity between our various environments. In this way literature proves itself to be a powerful bridge across cultures at the person-to-person (or writer-to-reader) level, regardless of time and place and of the relative degree of realism and fantasy involved in the story. And in their different ways the experiences of all these fictional characters provided important points of relevance to my own prosaic life.

That there are deep layers of relevance, universally significant, is suggested by the

findings of Jungian psychology with its theory of archetypes of the collective unconscious postulating a series of instinctive mental processes or 'primordial images' shared by mankind as a result of the inherited cultural history of the race. One of the functions of literature, as of the visual arts, is to embody these archetypes in symbolic forms, raising them from the unconscious to consciousness. Even more important to the present discussion of literature and dogma, however, is Carl Jung's theory of the 'shadow'. I will quote for simplicity's sake from Freda Fordham's **Introduction to Jung's Psychology** (5):

The shadow is the personal unconscious; it is all those uncivilized desires and emotions that are incompatible with social standards and our ideal personality, all that we are ashamed of, all that we do not want to know about ourselves. It follows that the narrower and more restrictive the society in which we live the larger will be our shadow . . . The collective aspect of the shadow is expressed as a devil, a witch or something similar . . . (p.50).

It seems to be the case that authoritarian dogma-ridden or ideology-ridden societies find and define their collective shadows in terms of what is collectively repressed. Seventeenth century Salem objectified it in witchcraft, McCarthyite America in 'reds under the beds', Communist Russia in 'bourgeois capitalist decadence', and so on. This is clearly an over-simplification of a complex phenomenon, but the principle is demonstrated. In a liberal democratic society, the need for objectifying a collective shadow in this way is reduced by the increase in individual autonomy. But there is no escaping the need for autonomous individuals to recognize and come to terms with their own individual 'shadow' for maximum mental health. And literature, through its symbolic representation of various states of mind with which we are invited to identify, is a chief means of achieving this. There is also a need in any society which professes a belief in democracy to be on the alert to resist those shadowy social forces which are always ready, under the shelter of some over-simplifying dogma, to project their own collective shadow onto a convenient scapegoat

either within or beyond their borders. Here again imaginative literature has the important function of reminding us that the mysterious uniqueness of every individual makes nonsense of stereotyping classification while (paradoxically) our shared humanity makes it immoral.

It is fortunate perhaps that imaginative story-telling and poetry is not entirely dependent upon the book, given the UNESCO estimate that 'in 1980 there will still be 820 million adult illiterates and a world adult illiteracy rate of 29 per cent (6)'. It is possible, given the dogma-ridden state of our world, that an escalation of imaginative literature might prove a better defence for mankind than the three tons of high explosive per head already prepared for the protection of literates and illiterates alike. Whether we make of our world 'a land of dreams' or of nightmares lies beyond our individual competence; but teachers and parents have a responsibility to 'travel hopefully', and to encourage the development of the self-knowledge and autonomy, imagination, empathy and mutual understanding without which hope would be futile. In this endeavour, although it is no panacea, literature can be a help.

REX ANDREWS

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Rex Andrews, BA, MPhil, principal lecturer in English, University of London Goldsmiths' College and former editor of the **London Educational Review**, is a graduate of Nottingham and London Universities. Periods of secondment with the BBC School Broadcasting Council and the London School of Oriental and African Studies have furthered his interests in literature, communication media and semantics. He has taught and travelled widely, and has been engaged for some years on research into the relationship between literature, dogma and education.

ANNOUNCEMENT

Preparations for the International Conference have now reached an advanced state; and all who are involved are looking forward to meeting readers of **The New Era** who are able to attend this important event in the calendar of the World Education Fellowship (and the ENEF). If you have not registered already, why not write to Rosemary Crommelin, Secretary of WEF, 33 Kinnauld Avenue, London, W4 3SH, England, for details.

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Books into Television

Joy Whitby

Books feed the mind just as dumplings and caviar feed the body. We grow through reading. Stories, specially when we are young, can open up new worlds for us, arouse our curiosity and influence our attitudes because skilled writers know how to select and condense experience. Through their pens events become more vivid, people more interesting and ideas easier to grasp. But what good are books to people who cannot or will not read them? I say **will** not because even in countries where education is compulsory well into adolescence, literacy can be very superficial. Children learn their alphabet and discover how to spell out words. But for many of them, that is where the reading skill ends. There is no enjoyment in it. They cannot grasp the meaning of what they read because their rate of comprehension is too slow. They see separate words, not the sentence as a whole and when they leave school they also leave books behind.

The sad fact is that most of the four thousand million people in the world today cannot read. Only a tiny minority use libraries. A relative handful **buy** books. Reading is an elitist pleasure. But increasingly, everywhere, people watch television. No skill is required to press the on/off button or switch between channels. For the Olympic Games in 1976 there was a global audience of one thousand million. When planners talk about low ratings, they are still talking about two or three million people watching at the same time. In England, an average audience for a children's programme at teatime is four million.

It is in this context that we should consider the importance of turning good books into television. In the old fairytale, Rumpelstiltskin turned straw into gold and purists argue that when you turn books into television you are turning gold into straw. To them, the experience of reading is qualitatively superior to any other form of imbibing literature. It exercises the imagination unlike viewing which

they see as a passive activity. But in its own way television can also provide mental stimulus. Watching protagonists arguing on the box can help people to understand that there may be different points of view — that to be right or wrong is an over-simplistic stance. The sight of a group of children from different cultural backgrounds playing happily together and sharing the same human emotions probably does more for racial harmony than a dozen earnest tracts. For most people, television means the difference between starvation and imaginative nourishment. It seems to me of secondary importance whether such nourishment is received direct from a book or at one remove through a television adaptation. What **is** important is that the adaptation as nearly as possible captures the spirit of the original.

It isn't easy. Translating between different languages is difficult enough. Translating between different mediums is even more complicated. One of the key reasons for television's popularity is that the communication of ideas through images is so much faster than through print. An author like Dickens, for example, packs his pages with detailed, witty observation: 'It was Miss Murdstone who was arrived, and a gloomy-looking lady she was; dark, like her brother, whom she greatly resembled in face and voice, and with very heavy eyebrows, nearly meeting over her large nose, as if, being disabled by the wrongs of her sex from wearing whiskers, she had carried them to that account. She brought with her two uncompromising hard black boxes, with her initials on the lids in hard brass nails. When she paid the coachman she took her money out of a hard steel purse, and she kept the purse in a very jail of a bag which hung upon her arm by a heavy chain, and shut up like a bite. I had never, at that time, seen such a metallic lady altogether as Miss Murdstone was.' It takes me forty-five seconds to read that passage. But on tele-

vision, given the right casting, costume and props, the actress playing Miss Murdstone has only to appear for two seconds to realise Dickens' intention. From a low angle, the camera can even simulate David Copperfield's childish viewpoint. A frown, a smile, a glance on the screen can convey a message at lightning speed. A contemporary drama script often has fifty pages of camera moves and only an occasional sentence of dialogue. When translating from book to screen whole pages of text may have to be pruned. The skill lies in knowing **where** to prune.

The adaptor of an epic like **WAR AND PEACE** faces another kind of translating challenge. Given limited budgets and today's escalating costs of production, battle scenes involving thousands of men are quite impractical. A great deal of ingenuity is needed to devise alternatives. For example, one soldier's face reacting to what he is seeing and hearing — fire reflected in his eyes, smoke drifting behind his head, groans and gunshots in the background — may stir the imagination far more than permutations of twelve men pretending to be a whole army at war. But devices like this soon become clichés. After a while, the sophisticated viewer will demand new tricks of illusion. The adaptor is required to be more than a translator — he must also be creative.

Even when the script is right, implementing it can be a nightmare. You read a novel and there is nothing between you and the author except pages of print. You watch the same novel dramatised on television and there will be at least fifty human links in the communicating chain — adaptor, director, producer, assorted production assistants, make-up and wardrobe experts, designers and set dressers, lighting, camera and sound engineers, scene shifters, carpenters, call-boys, choreographers, painters, props men, film crews, artistes and animals . . . Interpretation is involved — interpretation by fallible teams of people using a great deal of delicate, temperamental equipment. No wonder things sometimes go wrong. It is amazing, actually, that they ever go right!

A true understanding of the author's intention, interpretative license and adequate

finance and facilities are essential ingredients in translating successfully between mediums. But so is a large element of luck. Most people, who have never been near a television studio or film location, have no idea of the hazards involved. The following account is typical of the frustrations and soul-searching that goes on behind the scenes in pursuit of even five minutes of artistic integrity.

In June 1979, we started work on the second series of **THE BOOK TOWER**, our teatime book review targeted at children between eight and fourteen. Each programme offers six very different books, using a wide variety of visual techniques from straight reading to full dramatisation. The last book in our third programme was a new collection of Hans Andersen fairytales and as an encouragement to young viewers to read more for themselves afterwards, we decided to feature the story of the Little Mermaid who falls in love with a human prince. The Sea Witch, you may remember, gives her a potion which will turn her fish's tail into legs so that she can join the world of humans. But a terrible bargain is struck and when at last she meets the young prince he falls in love with another. The Little Mermaid is doomed — instead of gaining an immortal soul through his love, she will die. She can save herself and return to her former mermaid state by killing him, but she chooses extinction — plunging back into the sea to become part of the white spray that crests the waves. Andersen's story starts with romantic descriptive passages about the world under the sea. It ends with religious philosophy about the nature of Christian love. The philosophy will bore children today — it probably always did. But the poetic magic of the sad tale lingers in the imagination whether you are an adult or a child, and it is our job as translators to convey this magic from book to screen.

Our first problem is time. With a longish story like **THE LITTLE MERMAID**, we can only present an extract. Which is it to be? We decide to concentrate on the transformation scene where the Little Mermaid changes her tail into legs and meets the prince. Andersen's description of the world under the sea needs no further adornment,

so our Presenter will be discovered, book in hand, reading:

'Far, far from land, where the waters are as blue as the petals of the cornflower and as clear as glass, there where no anchor can reach the bottom, live the mer-people. At the very deepest place, the Mer-King has built his castle. Its walls are made of coral and its long pointed windows of amber. The roof is oyster shells that are continually opening and closing. It looks very beautiful, for in each shell lies a pearl, so lustrous that it would be fit for a queen's crown . . .'

Here we prune until the Little Mermaid visits the Sea Witch who gives her the magic potion. With an appropriate change of voice our Presenter continues: 'All who see you will say you are the most beautiful human child they have ever seen. You will walk more gracefully than any dancer; but every time your foot touches the ground it will feel as though you are walking on knives so sharp that the blood must flow. If you are willing to suffer all this and if you are willing to give me as payment your beautiful voice — the most beautiful voice of all those who live in the ocean — then I can help you.' 'Let it happen,' whispered the Little Mermaid. At this point, our Presenter's face will mix into film of waves breaking on shore and the Little Mermaid will materialise on the sand. Her pale figure will be seen in the distance, the body of a sixteen-year-old girl, all skin and bone, with long dark hair and a fish's tail. She will raise the potion to her lips and drink. Immediately, her legs will draw free from her tail and she will rise in a dance that expresses both joy and pain. Ideally, she will meet the Prince. But now we face our second problem.

Most Children's Departments work on small budgets. We are no exception. We cannot afford another actor and another costume on our BOOK TOWER budget so there will be no Prince. Our Little Mermaid will have to move forward past camera as if to join her hero further up the beach. We must imagine him through the expression on her face — another compromise in the long struggle for perfection.

Our script is typed and we appoint a

choreographer to carry out our ideas. He suggests Stravinsky's Puccinella Suite as suitable music — a particularly haunting recording by the Northern Sinfonia Orchestra. He also provides photographs of potential dancers and we choose a girl with slanting eyes, thin and elf-like. Hans Andersen never had to state whether his Little Mermaid wore clothes or not. He left such literal details to the reader's imagination. But as translators, we cannot ignore this kind of reality. A white dress, light as gossamer, is specially designed and a date is set for filming at the seaside in August.

Third problem! A week before filming, Independent Television goes on strike in England and it is three months before we can start work again. Our elf-girl cannot manage the new dates and there is no time to hold further auditions. A replacement has to be found over the telephone. The choreographer assures us that she is a very good dancer — we are lucky to get her at such short notice. Fourth problem! We are also told that a new Stravinsky recording will have to be made because the Musicians' Union does not allow live action sequences to be accompanied by a backing of music off existing discs. We cannot afford to employ the Northern Sinfonia Orchestra again so the score has to be scaled down for four musicians. The new recording does not arrive in time for our filming.

Back in July, in the ivory tower of our office, we agreed a shot list which would not be coy but which would remain modest, within the context of a children's programme. But on Scarborough beach in November, with energies pent up after three months of inactivity, ideas go to the head like wine: shots against the sunlight, shots seen through drops of spray, shots of bottles and fishes' tails being washed away by the tide — the Director and his Cameraman are caught up in creative excitement while the Producer faces yet more problems. The Wig Company, two hundred miles away in London, has sent up some very plastic-looking hair — flaxen, not dark, because that is all they now have in stock. The replacement Mermaid **is** a good dancer — but she isn't sixteen. She isn't elf-like either. She is well endowed — a positive Rhine maiden. When she holds up the Witch's

portion to her lips, the biceps on her arm swell and her calves in close-up look muscular enough to kick a football. It is too late to change the casting. The Producer has no option but to carry on with what she has and hope for the best.

The Little Mermaid valiantly agrees to lie in the icy winter sea and rising from it, dances to a quarter-inch tape of the Northern Sinfonia Orchestra while just this side of the camera the choreographer shouts instructions through a megaphone, a crowd of technicians in waders and wind-jammers point their iron-mongery at her and old ladies and gentlemen out for their morning stroll along the beach, goggle in disbelief. On his return to base, the Director has a nasty shock. When the music is laid against his piece of edited film, the Little Mermaid's steps are no longer in sync with the new recording. The fault is corrected electronically, but he and his Film Editor have to give up their much-needed weekend rest to complete the job. They turn up on Monday morning with black rings round their eyes and an understandable reluctance to accept criticism.

It is at this point that I, as Executive Producer, am called in to judge the result of their efforts. What do I see? Well, for much of the time, exactly what we all planned back in July. But there are sequences which were never envisaged — sturdy legs rising out of the sea like scissors snapping; pink thighs revealing glimpses of pubic hair; rounded buttocks rolling on the sand. I begin to have the feeling I am watching clips from a blue movie. Three pairs of anxious eyes study my reactions. What shall I say — not to hurt their feelings or damage their effectiveness next day?

The film is re-edited. We are now in studio, nearing the end of a long afternoon. Several items have over-run their allotted timespan and if the programme is to come out at the right length for our transmission slot, we must cut drastically. But where? THE LITTLE MERMAID is the only book we have not yet recorded. So — slash goes the pencil through Andersen's fine description of the world under the sea. We have spent so much time and money on our film, we cannot sacrifice that. Or can we? **Should** we? Even those few

remaining nude shots now seem misguided. Wouldn't it be better to come in where the white dress floats over the Little Mermaid's head? Time is up.

Our last chance of altering things is in the video-tape editing channel. But if we make cuts now, we will under-run — an unprofessional thing to do. Moreover, it will create difficulties for the people in Network scheduling. Our Director has hired a special filter which will turn his film hazy. It takes half a day to feed the process into the machinery. But now we see that pink body through a flattering mist and — thank goodness — it does the trick!

If you are thinking, as Producers themselves often do in the course of their work, that all this effort is misconceived — like killing flies with hatchets — take comfort in this thought. Anything that appears on the screen — whether it is the wallpaper in a drama set or the tie a newsreader is wearing — has the effect of an advertisement. Someone somewhere will want to buy it. If the advertising is **direct** — if someone holds up a potato and says: 'This is worth eating' — next day potato sales will boom. When books are exposed the same thing happens. After our first week of THE BOOK TOWER, over four thousand children wrote in, asking for further information. Here is a typical letter from a small boy:

'Dear Tom' (our Presenter),

'I hope you are feeling well I have written to tell you about the little mumade when she walks she should of left blood marks on the sand to make it realistic the rest was very good

Yours sincerely Marcus John.'

Publishers and librarians are avid for advance information so that they can be ready with increased stocks. They know that if one of their titles is featured on television, there is likely to be a steep rise in the demand for it afterwards. If a series, fact or fiction, is **originated** on television, people will want to buy the book that 'spins off' it. The small screen adapts published works. It also spawns them.

Research is still young but all the evidence indicates that far from weaning people away, television positively encourages reading. It

brings people **back** to books. There is an increasing two-way traffic between the publishing world and the world of television. Now video technology is about to revolutionise both worlds. The excitement of working in this field today is that we can help to bring about cultural expansion on a scale that has never before been possible.

JOY WHITBY

BOOK REVIEW

'Outcomes of Education'

Editors: Tyrrell Burgess and Elizabeth Adams
Macmillan, (1980) £9.95

This important book clearly demonstrates the educational confusion of the secondary school examination system and offers a viable alternative. In Part I, Tyrrell Burgess and Elizabeth Adams describe succinctly, but with devastating effect, how examinations have crept up on us and the damage they do to the confidence and competence of adolescents. In 1975-76, of 557,000 16-year-old leavers, 'only 46,000 received a certificate which implied substantial performance in half or more of the range of subjects taken during their compulsory schooling.' Moreover, 'The examinations exclude most human aptitudes and abilities.' Nor are they efficient 'in helping employers to appoint young people to particular jobs.' Adams and Burgess conclude that the time for fiddling is past. We have to make fundamental changes in order 'to cater educationally for the non-examined group and to explore alternatives to examinations for the examined group.'

With Part II the sun comes out. Eleven different contributors give us their experiences in replacing examinations by systems of assessment in which teachers and students operate as partners. The range of reports is from primary to further education: exciting variety lit by a common concern to give young people a fair deal. Collaborative assessment works as assessment; it also brings staff and pupils much closer together. In addition, Part II includes an informative summary of European efforts to establish alternatives to examinations.

In Part III, Adams and Burgess present their own proposals for a national assessment scheme which would make a fresh start really possible. There is no space to elaborate on this here. It gives a convincing glimpse of what the future could be, a future offering dignity, achievement and competence to all adolescents. This book is expensive even by modern standards but its information, humanity and wisdom make it excellent value for anyone interested in helping the young to fulfil themselves.

JAMES HEMMING

Joy Whitby was born in Finland. She studied History at St Anne's College, Oxford. She joined the BBC as a Studio Manager in 1956, moved to School Broadcasting (Radio) where she produced LISTEN WITH MOTHER for several years before crossing to Television where she created programmes like JACKANORY and PLAY SCHOOL for which she won awards in 1965 from SFTA and from the Prix Jeunesse. She joined Independent Television in 1969 and is now Head of Children's Programmes for Yorkshire Television. She was married to Tony Whitby, Controller of BBC's Radio 4 who died in 1975. She has three sons and spends her spare time writing, reviewing, lecturing, and gardening.

NOTES

World Studies Journal

The fourth number of the **World Studies Journal** (Summer, 1980) will be devoted to the theme of 'Peace Education'. This issue will include articles by Adam Curle, Magnus Havelarud, Graham Pike, Betty Reardon and Colin Reid, plus details of new peace education initiatives in the United Kingdom. Copies of the Journal may be obtained at £1.25 each (including postage) from the **Sales Editor, World Studies Journal, Groby Community College, Ratby Road, Groby, Leicestershire, England.** (Cheques to be made payable to 'World Studies Journal').

World Studies: Education for International Understanding in Britain by Derek Heater, Harrap Books, 1980 (About £4.50 net)

Just published (March, 1980), this long-awaited book from Derek Heater makes a significant contribution to the development of Education for International Understanding. Citing well over 200 written sources and drawing upon 25 years of professional experience in this area of study, Derek Heater summarises the tangled debates on the need for a world perspective and discusses the practical ways of introducing these complex matters into the school curriculum, at the same time assessing the importance of psychological research and the importance of the media. He thus marries theoretical discussion with very practical suggestions to render the book invaluable to academic educationists and classroom teachers alike. (I precis the 'blurb' issued by Harrap Books.)

We hope that Derek Heater will be able to make a further contribution to this important area of study when he helps us to create an issue of **The New Era** in 1981.

L.A.S.

The illustration of Children's Books

Robert Brazil

Telling stories to children started long before books were thought about and children's stories must have begun with the need of adults to be part of a child's world as much as the pleasure of gaining a child's response to the adult imagination. A chance, in fact, for private personal contact where both could share experiences, where anything is possible, and where the imagination can go beyond the everyday realities of life into the fantasies that each can suggest or draw in the sand. The illustration of stories for children must have started in this way, with the need to make a visual pictorial world where princes can be seen to turn into toads, where beanstalks can grow and disappear through the clouds, and where giants, like giant shadows on a ceiling, can frighten and yet remain sufficiently unreal for fear to change to excitement.

The history of illustrations in children's books is long and complicated and I have chosen just three illustrations to show the contribution that they make to the telling of a story. From the past, the present and what might be the future.

Books were first printed in large editions in the early nineteenth century. Previous to that they were rare, expensive, and published, almost exclusively, for an adult readership. **Cheap Repository Tracts**, published about 1816, was one of the first to be directed especially to children at a time when it was thought that entertainment had to be combined with improving religious instruction. The illustration chosen is the first page of the story of Joseph and his Brethren, and it is a good example of how well the craftsman typographer and the wood engraver could integrate their work to produce a fine printed page, and how a true partnership of author, typographer and artist could be established.

This illustration by Lee, which owes much

to William Blake and Thomas Bewick, is a beautiful pictorial comment on the first paragraph of the story, which starts:

'Joseph was the son of good old Jacob. "Now Jacob," says the Scripture, "loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And when his Brethren saw that their father loved him more than all his Brethren, they hated him, and could not speak peaceably unto him".'

See how well Lee has made Joseph seem apart from his brothers and yet one of a family of sons. The pictorial organization needed to do this is very skilful, especially when the medium is so restrictive.

It is more than skill, however, that makes an illustration appeal to a child. The artist needs a combination of observation with imaginative insight if the child is to find a greater richness in the story, so that he can take it further in his own imagination.

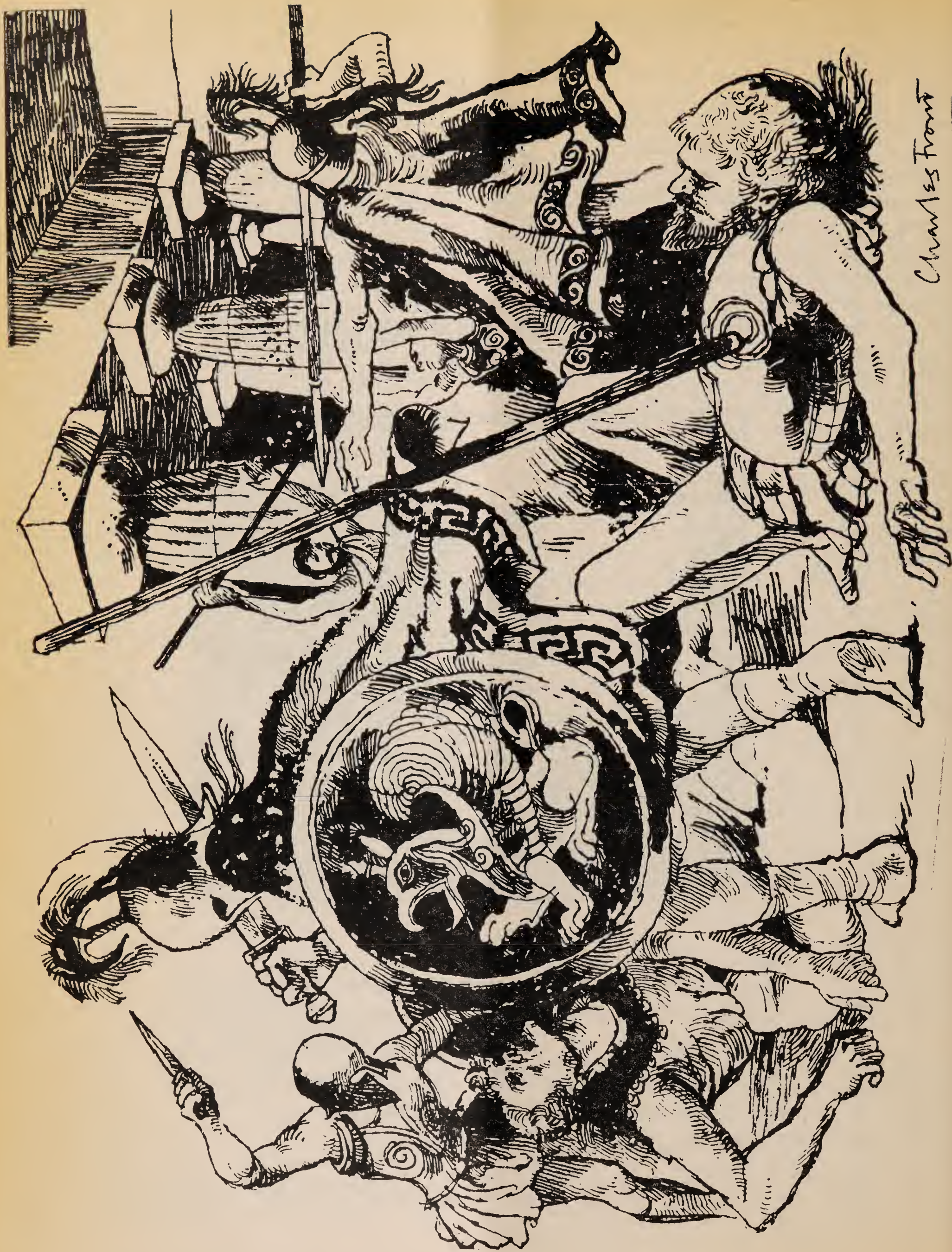
Today, printing technology has developed so that, within the constraints of the book format, almost any kind of effect and illustrative quality can be reproduced, provided that expense is no object. However expense, with an increasingly restricted budget allocated to education, and schools able to spend even less than before, means that the more economical process of pen drawing into line block is just as relevant today as it was when it was invented at the beginning of the century.

The second illustration that I have chosen is an illustration to Homer's **Odyssey** retold for children by Kenneth McLeish, and published by Longmans in 1977. The story, called 'Odysseus Returns', is retold with all the movement and vitality that one can see in this drawing by Charles Front, which, must surely, would invite many children to read it from beginning to end.

THE
STORY
OF
JOSEPH AND HIS BRETHREN.



THE first part of Joseph's story, though both instructive and entertaining to all, is particularly so to children. I propose to tell the story nearly in the words of the Old Testament but to make now and then a few remarks upon it.



Charles Front

Here again the illustrator has organized a complex human situation into a visual dimension which adds something to the story that is more than words can express. Odysseus, King of Ithaka, who has been away from his kingdom for twenty years, and is believed to have been killed in the Trojan wars, is here having to re-establish his right to the throne over those who have assumed power in his absence. It is an old story, but one that has recurring relevance.

The third example illustrates what might be developed in the future. These are illustrations by a West African student from Ghana who is studying in the College of Art in the University at Kumasi. The story is a delightfully simple one and tells, almost without the need for words, how it is possible for a family to become self sufficient by growing their own food. This story has a direct and straightforward visual impact but the possibilities that it suggests are more important than the story that it illustrates. For the Ghanaians, who are great story-tellers, have yet to develop a printing and publishing industry that is geared to exporting books to a world wide public, and the illustrator, who depends so heavily on technical processes to reproduce his work, needs a substantial book industry to encourage and support him. The growth of good illustrators is dependent, as well, on an established tradition of drawing, and this, in turn, is dependent on a plentiful supply of paper. This essential commodity is in very short supply, and only rarely available in sufficient quantity to allow a child at school or in the home to scribble and create the kind of two-dimensional images that can mature into a talent for illustration. Given the right circumstances, as this student's work shows, and there are many others like him at the University at Kumasi, there are plenty of potential possibilities for development.

Illustration, while essentially a co-operative effort between writer, artist, publisher and printer, is also an art form that has a special bookish quality all of its own. For the illustration in a book, like the text, has the private quality of a valued possession. Something that can be enjoyed alone without the intrusion of others. This special personal relationship between those who have created the

illustrated book and those who can take it from the shelf and enjoy it, makes it possible for the artist to create visually observed interest and fantasy that, I suggest, is not possible in any other form.

ROBERT BRAZIL

The third example of illustrations to which Robert Brazil refers involves the use of a double-page spread of this journal and this is presented overleaf on pages 106/107.

Robert Brazil is Senior Lecturer in the School of Art & Design, University of London Goldsmiths' College and a member of the Editorial Board of **Ideas**.

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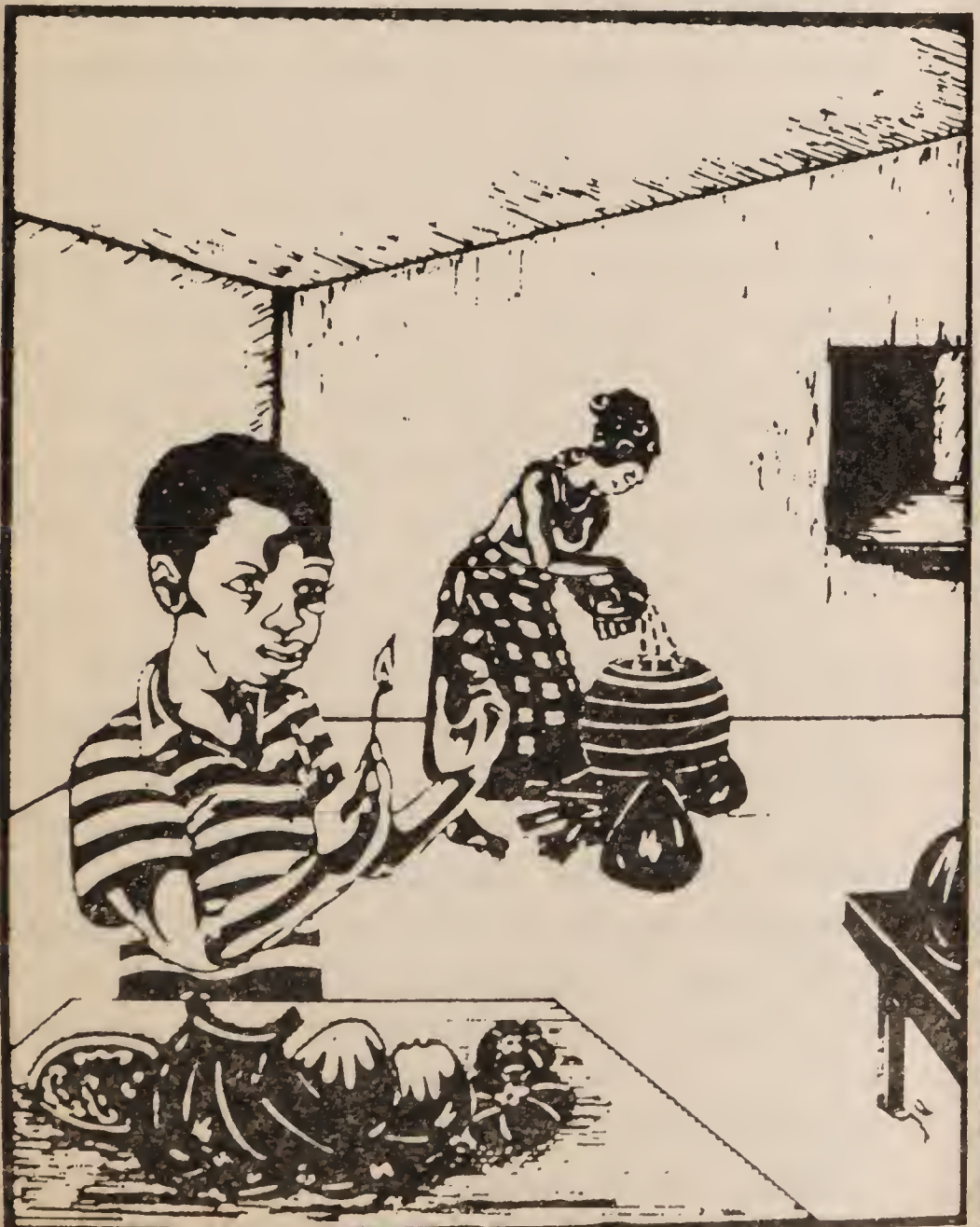
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The Reader, The Critic and The Recalcitrant Author

Margery Fisher

What do these books have in common — **Mr Midshipman Easy**, **What Katy did**, **The Raven waits** by June Oldham and Christine Nöstlinger's **Luke and Angela**? Not period, certainly. The first concerns British seamen at the beginning of the last century and the second is about a New England family in the 1870's; **The Raven waits**, a novelistic version of **Beowulf**, is set in northernmost Scandinavia in the sixth century or earlier; the last book concerns adolescents in Austria today. Not date of publication, either. Marryat's novel was published in 1836, Susan Coolidge's family story in 1872, the last two in 1979.

The common denominator is the theme — perhaps the widest in literature for the young. It includes the rebellion and patricide theme of myth and the ordeals of the **rite de passage** in folk-lore; it may concern a new job, a new love, a new home, a new school, a new obsession. It is found in verse as well as in prose, in fantasy as well as in domestic fiction. One could even justify including **Black Beauty** in a list of books exploring a theme essentially relevant to young readers. In each of the books mentioned above a young person is changed by circumstances and by time, 'growing up' (as the phrase has it), shedding prejudices and absorbing new experiences. The midshipman who at the age of fourteen went out into the world armed only by his father's unpractical ideal of total equality had to test this dogma through experience in a strictly disciplined Navy; the fact that Marryat developed his theme through comedy merely adds to its force. An accident that kept Katy Carr in bed for several years taught her self-control and a new understanding of other people. In **The Raven waits** June Oldham has inserted a character of her own invention, the young, untried prince Hrethric, who wins a new courage and maturity from the example of the Geat hero Beowulf. In emotional terms at least, Hrethric is within the understanding

of young readers for whom Christine Nöstlinger's robust picture of a town school in Vienna in the 1970's may seem at first sight more relevant.

What do we mean by this term 'relevant' which we all use so freely, or by the still more elusive word 'identification'? Since the Second World War the pressure on writers (in general terms necessary and reasonable) to provide more stories about working-class characters and minority cultures has resulted in some unbalanced reviewing. Sociological comment has come to dominate, often, the broader analytical and literary aspects of criticism; formula plots and indifferent craftsmanship have too often been ignored when plot and setting passed some vague but inexorable test of 'relevance'. Taken to its logical conclusion, a critical attitude like this could lead to an absurd segregation of young readers into class and culture groups, when ideally, from the level of curiosity to the level of concern, they should be learning to be interested in their fellow human beings, however different from themselves. This means they must not be persuaded, by adults prescribing for them, that stories by L. M. Montgomery or Antonia Forest are less valid for them than those of Christine Nöstlinger or Bernard Ashley.

The idea that there must in each story be a character for the reader to identify with can only work, surely, if it is very widely interpreted. It seems to me likely that the boys and girls most entertained by (and affected by) **Luke and Angela**, a tale of highly charged relationships and peer-judgements in a group of Viennese school pupils in the mid-teens, are likely to be twelve-year-olds to whom dating and role-playing still arouse feelings of light-hearted curiosity, rather than readers of fourteen who might find Luke's unhappy pursuit of a vain, cold-hearted older girl, and his friend Angela's anxiety for the

survival of a long alliance too painfully close to their own immediate circumstances. As for the setting and mores, the pattern of school life is not so different from one country to another that readers cannot set themselves to imagine alien worlds. English children may find a particular humour in the fact that Luke's eccentricities of dress and behaviour have been picked up on holiday in England; they should find his problems easy to relate to their own experience or observation.

What age, in terms of readership and 'identification', is one to suggest for William Mayne's **No more School**, a short tale ostensibly planned for readers of eight or nine? He is very precise about the fourteen pupils in the Yorkshire village school he is describing: 'Miss Oldroyd thought it was a nice number, two each of five, six, seven and ten, and three each of eight and nine'. What is there in the book for readers of nine, then? An intriguing situation, for a start. When the school is closed because the only teacher is ill, the children are supposed to go to nearby Burton for a fortnight; but organisation is vague, and the parents (busy with haymaking) are happily unaware that Ruth, strong-minded and oldest in the tiny school, is organising lessons and even dinners in their own familiar building. There is enough humour to account for the continued popularity of this tale (with younger listeners as well as readers) fourteen years after it first appeared, but the book need not stop at a statutory nine-year-old readership. Older children, initially perhaps picking up the book because of the title, in a spirit of condescension, might notice more subtle points of character, might wonder why (when Miss Oldroyd finally discovers the school in secret session) it is Ruth who bursts into tears and not her peer Shirley, who has faced with her the challenge of unexpected authority. If the book can satisfy a wider reading range than the one prescribed, it has, equally, plenty to say to readers accustomed to different school-rooms and teachers.

What a pity for children to miss Mayne's book because it is about a world different from their own. What a pity to deprive any child of the chance to look further afield, for

instance to Amsterdam under occupation in the 1940's, where a boy suddenly sees danger for what it is, unromantic and stringent. A matter of history to the present generation of readers, events within her own experience are passed on by Gertie Evenhuis very directly in **What about me?** through the device of first-person narrative. This method has the advantage of immediacy but there are inherent dangers as well. It is natural to question the total recall and articulate expression of one character, where one can accept an omniscient author provided he is reasonably unobtrusive. Gertie Evenhuis uses reminiscence with a disarming simplicity to give history a direct note. Casting her narrative forward, she provides her central character with an open, neutral idiom that should carry conviction to children of nine or ten, whatever world they live in. Theme and approach are clear in the first few sentences of the book:

'It was the autumn of 1943 and I was eleven years old. My name is Dirk. My brother was fifteen, and he had an identity card with his photo on it, and a finger-print too! He was hard to get along with at the best of times but now he'd become really unbearable. "You wouldn't understand these things," he'd say. "You're too young. We don't need you".'

Exasperated and inquisitive, Dirk creeps into Sebastian's room and, finding a pile of prescribed newspapers, decides to distribute them himself as his contribution to underground resistance. From knowing the facts of occupation, he comes to see their implications as his impetuous act brings trouble and danger. If this had been no more than a documentary tale of a wartime adventure it might have won few readers and impressed these only lightly. It is, though, the story of a particular boy, working out a particular, and familiar, relationship with an older brother. The crucial circumstances of war are of the same importance — no more, no less — as Dirk's personal turmoil as he tries to force an entry to the grown-up world.

Terse, direct, colloquial — in a style to suit a boy of thirteen, John Rowe Townsend took his readers with a jump right into his seminal **Gumble's Yard**:

'It was a fine spring day, not warm but with a sort of hazy sunshine, and I was walking through the Jungle with my sister Sandra and my friend Dick. The Jungle isn't a real jungle, it's a district off the Wigan Road in

the city of Cobchester. We call it the Jungle because all the streets are named after tropical flowers — like Orchid Grove, where we live. That may sound gay and colourful, but there's nothing colourful about the Jungle. It's a dirty old place, and one of these days the Corporation are going to pull it all down — if it doesn't fall down of its own accord first.'

I call this book seminal advisedly. Published in 1961 (and constantly read thereafter), it was in part intended as a counterblast to the dominance of the hackneyed middle-class holiday adventure which had survived from the 'thirties without (in many cases) acknowledging the social changes which a world war had brought about. Any doubt about the author's intention in this respect would be dispelled by the surreptitious irony of the scene where Kevin (who tells the story) and his twelve-year-old sister, after their uncle and his sleazy mistress have walked out on the family, cooks 'a fine fry-up of bacon and potatoes' (the bacon being 'a bit off, but not bad') to console their small cousins Harold and Jean:

'“Tell us a story, Kevin,” said Sandra. So I made up a story, all about children cast away on a desert island. And we imagined it was us, and that we could hear the waves beating all round us. And we pretended to be alone and in peril, instead of warm and comfortable in our home in Cobchester.'

I suspect that it was with a certain wry humour that John Rowe Townsend chose two well-tried threads for his story-line. To escape the attentions of the Welfare and the rent-collector, the children leave home and set up house in an attic over a row of deserted canal-side cottages and here they are involved with a gang using one of the cottages as a hiding-place for stolen goods and (far more dangerously) as a staging-post for an escaped prisoner planning to take ship for a South American republic. A Robinsonnade, with circumstantial details of provisions, furnishings and a battered old cat: children-versus-crooks: two clichéplots are given a new look by virtue of an authentic working-class setting. But this is a novel, not a sociological tract. If after nearly twenty years **Gumble's Yard** is still relevant, and enthusiastically read, it is because it is a story about people and not causes, because the familiar relationships and Kevin's attitude to them are so skilfully worked out, and because of the terse prose and compact, compelling

structure of the book.

The universal theme of children triumphing over difficulty and earning independence should make this story accessible to readers whose own environment is totally different. If it is reasonable to ask pupils in a rural environment to open their imagination to the dirty, derelict streets of a North Country industrial town, is it not equally reasonable to ask town children to open their imagination to a Midland forest some seventy years ago, where three boys enjoy another Robinsonnade. One critic at least does not think so. In a review designed primarily to advise teachers in London schools how to lay out their library allocation, comment on a paperback reprint of B.B.'s **Brendon Chase** begins:

'I didn't mind reading this myself because it's so dated that there is a continual stream of hoot-provoking dialogue' . . .

and asserts 'certainly it isn't a book that many kids will want to tackle.' The critic (he or she, it is not clear) complains of an inaccessible style and of the 'extraordinary luck' and the lack of hardships suffered by Robin, John and Harold in the eight months or so during which they contrive their own shelter, food and entertainment in the purlieus of a Midland forest. Another strongly pragmatic passage in this review asks 'how many fifteen year olds do you know who avidly read Thoreau, play Robin Hood and reminisce about the hilarity of the pantomime they've seen the previous Christmas?' In particular terms, however, surely any of these points can be accepted as part of the middle-class rural world of seventy years or so ago, in the same way as the attitudes of, say, a boy or a girl in one of Geoffrey Trease's historical stories can be accepted, by imaginative empathy. Whether such empathy exists may depend on the individual reader; it must be obvious by now to the most bovine child that the ages of young heroes and heroines change with the decades and that 'BB's fifteen-year-old Robin is to be thought of as equivalent to a boy of eleven or so nowadays.'

With goodwill, young readers who can hardly match the manor house setting with their own can still enjoy the contrivances of making fires, bedding and decidedly Crusonian rabbit-skin garments. Apart from the domestic

housewifery in the story, there is an added sphere of interest in one character at least. When Robin first meets Smokoe Joe, the old woodman, he finds that a local legend come to life can be disconcerting:

'The face was wizened and crinkled like a monkey's. Two piercing grey eyes, as fierce as a hawk's, looked at him from under shaggy white brows and the lower part of the face was covered with a long white beard, and white hair hung almost to his shoulders. . . . But it was Smokoe's nose which arrested the unhappy Robin's attention. It was the largest nose he had ever seen, a monstrous lump of a nose, purple of hue and horrible to behold . . . Robin Hood was very afraid.'

The nose (the result of elephantiasis) is soon forgotten, as Smokoe Joe becomes a firm friend and adviser and, in a mythical way, almost a father figure — though, fortunately for the boys, he does not apply the paternal sanctions which inevitably overtake the adventurers; rather, he gives them freedom with security, new knowledge and new experience.

This particular role for a minor adult character can be crucial in the development of a young hero or heroine who, midway between infant egotism and the more conscious self-awareness of adolescence, is surprised by an individual — perhaps a stranger, perhaps, like Smokoe, someone known only by hearsay, perhaps a familiar figure taken for granted but suddenly seen in a new light. The two tramps who widen the horizon of a small boy in Helen Cresswell's tale, **The Night-Watchmen**, are presented first in recognisable, if unusual, terms — Josh with his frayed, rope-belted overcoat and greasy 'overgrown' whiskers, and his brother Caleb, 'small and neat as a weasel, lard-faced and slippery-looking'. Their talents, too, are not initially surprising — Caleb's dedicated cooking and the book for which Josh is collecting information in Mandover, as elsewhere. The brothers delight Henry because they appeal to his secret longings, to be a do-as-you-pleaser, as they so triumphantly are. They win his loyal secrecy if only because, through them, he enjoys the freedom of early morning streets and small rebellions against the grown-ups. But for the alert reader there are hints that Henry's modest departures from the social pattern are leading to a deeper change, a true growth of imagination which

is symbolised by the fascinating but alarmingly magic Night Train on which he has a short but unforgettable ride. Like all Helen Cresswell's books, this one has, beneath the theme of a child growing into greater understanding of people, a deeper statement about the anarchic nature of the creative impulse. The first definition of Josh, as Henry sees him in the park — 'Wild, wicked and impossible he loomed among the clipped, self-respecting laurels' — points the way to the author's intention.

There is something of the anonymity of fairy-tale in Henry's town, so much so that the reader can enter the story undeterred by social comparisons. The more precise, realistic, contemporary setting of Noreen Shelley's **Faces In a Looking-Glass** carries its theme in a different way. A first look at this story might suggest that it depended entirely on a topical plot, the kidnapping of a baby. The title suggests otherwise. Kylie MacGee, who is thirteen, taking the family wash to a Sydney launderette one Saturday afternoon, is shocked by the way an untidy, bad-tempered young mother treats her baby, and when news comes that the pretty little girl has been snatched from her pram, she feels it is no more than the slattern deserves. Beneath a vigorous plot of search and discovery runs the implied argument Kylie has with herself as she assimilates the differing points of view offered by her teacher-administrator father, a police-woman, her amiable but shrewd school-friend and a wise neighbour. Each one sees a different face for young Mrs Garner, and Kylie sees herself rather differently as she copes to understand something of the impulses that drove both the mother and the kidnapper. A topical plot, then, but a universal theme.

Writers have always been subject to pressures from critics, from economic needs, from readers. While they necessarily reflect social change in their books, they must not be subjected to witch-hunts, nor encouraged by superficial fashion or partisan social attitudes to create new imbalances. Current anti-sexist and anti-racist propaganda could easily produce new strait-jackets for writers and a new influx of formula-writing. The liberation of female characters in children's stories is not

to be achieved by handing over the vacuum-cleaner and washing-up mop exclusively to Dad; it will merely cause (and is already causing) a reaction towards Men's Lib. The need to combat racial prejudice is not solved by the placing of an obligatory Nigerian or West African or Pakistani child in a bland illustrative situation in a story. Stories and social sermons are two different things. One author, Jan Needle, has approached the sensitive area of minority cultures in a boldly matter-of-fact way. There are no sentimental solutions in his story of a Lancashire city, **My mate Shofiq**, and no mealy-mouthed avoiding of the fact that members of different cultures **are** often suspicious and intolerant of one another. Bernard Kershaw runs his gang on familiar lines. As Bernard of the Black Hand he imagines his rival Bobby Whitehead and his lot are Russian spies or Indians following a wagon train, and his attitude to the Pakistanis who live 'down the Brook' is similarly based on clichés; if he thinks about them at all, it is to wonder why, when they come from a hot country, they wear such flimsy clothes in winter. Then he meets Shofiq Rahman in circumstances sufficiently dramatic to excite his curiosity, and from curiosity comes concern, and a measure of maturity. With Shofiq as guide, Bobby has to recognise many points of view. He realises that his older sister takes a different view of a mixed society from that of his conventional father, but that his father is inconsistent, like the teachers who try in various ways to impose their attitudes on Bobby, and that even the bureaucratic Welfare Officer and the censorious girl at the Social Service Bureau have a certain reason for behaviour which to Bobby seems inhuman. Following the exploits of an imaginative and observant boy, young readers may absorb a few new ideas along the way and certainly, from this book and its (unfortunately rare) kind they will absorb neither prejudices nor artificial partialities.

Children are not natural literary critics. They acquire standards and preferences as an incidental to enjoyment, and one would not wish it otherwise. But they will acquire no standards at all unless they are encouraged by a great variety of fiction, offering them

many different and unexpected settings and points of view. Variety is, one might say, forced on the critic by the nature of the calling, but the virtues of variety can be lessened by preconceptions. Ideally, when we as adults survey the field of children's stories, we should take a stand somewhere between the extremes of artless enthusiasm and structured assessment, approaching each book as part of a tradition and also as an individual creation, accepting (indeed, demanding) that the author writes what he wants to write, not what we think he ought to write. Above all, we should respond to the totality of each book, as we would respond to a painting or a piece of music.

In a story, a writer makes statements but he also drops hints. These may be verbal clues, but words work in a more secret and lasting way through their arrangement, their overtones and associations. To rouse laughter, dread, passion or compassion in a reader, words work in the more abstract way of painting or music, assaulting imagination and forcing a response. Writers have always known that a book must be created twice, the second time by each individual reader. To be misunderstood is an occupational hazard of the craft of fiction; no story will ever be read exactly as it was intended.

The important thing is that the reader does end with a vital impression which he cannot shrug away, an impression that has been carried to him not only by what is said but also by the way it is said.

Children **can** read actively, with involvement, but they are easily discouraged by suggestions that such a book is beyond their age-group or remote from their personal experience. Already it has been suggested that Alan Garner's quartet of stories — **The Stone Book, Tom Fobble's Day, Granny Reardun and The Aimer Gate** —, designed, though not exclusively, for the middle years, is too difficult, too enigmatic or too highly wrought for that readership. Since the books have at the same time been universally praised for their brilliant craftsmanship, there would seem to be a dangerous separation, in critical comment, of subject and style. Yet the style — the words scrupulously selected and unerringly placed — has been created so that it

can lift young readers, by its concrete directness and its musical rhythms, into an understanding that is emotional as well as literal. Here in these books is the accessible experience of children growing up and learning from their elders, craftsmen who hand on technical skills and communicate their own special wisdom.

Settings, whether near or far away, and events depicted in the immediate or the distant past, if pictured by a writer of integrity, can be apprehended and enjoyed — can seem relevant, if you like — to children who are left free to explore the incalculable variety and wealth of stories available to them.

MARGERY FISHER

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Margery Fisher, MA, BLitt, is well-known as the author of **Intent Upon Reading**, a standard work on children's literature. Mother of six children, critic, writer, teacher (at school and university level), reviewer, lecturer and broadcaster, she is also concerned with organizing

courses on reading and writing for pleasure and produces and edits the magazine **Growing Point**, a regular review of books for children.

LETTER

Sir,

I found Dr Weaver's article 'When did we last see your father' in **The New Era** of January/February 1980 most interesting and enjoyable. I think his arguments are idealistic, and given the complexities of the social world I doubt if we shall ever see the looser federation of interests and educational practices that he advocates, other than in a state of anarchy preceding or following a major social breakdown.

His point about my own advocacy is well taken. There is a danger that developments in the home-school relations area will strengthen the professionals, and several papers in the forthcoming new edition of 'Linking Home and School' (Harper and Row, June 1980) — especially that of Tony Marshall — consider this specifically. But there is not a great deal of evidence to suggest that we are 'uncritical or unaware' of these dangers. May I suggest you have a look at my paper in 'Guiding and Counselling in British Schools' (Ed. Lytton and Craft, Arnold, 1974), where the final paragraph reads as follows:

'The development of guidance and counselling in British schools, therefore, can be seen to be related to a variety of mid-twentieth-century social, political and economic developments of which the growth of the economy is probably the most significant. But guidance and counselling, because of its key role in relation both to the economy and to individual life-chances, treads an extraordinarily difficult path. As a specialised technique of considerable range and depth, it probably has enormous liberative potentialities for the individual boy or girl, as well as for the state. But like all such techniques it has equally great potentialities for rigidifying the new openness of secondary education, for closing doors, for pressuring the individual child, and for the invasion of privacy — all in the cause of talent production.

To my mind, there is every reason for moving on with this exciting new development which can enrich both the state and the life of the individual. But as a democratic society we must recognise the risks.'

(op. cit pp.25-26).

This is followed by a footnote which quotes from a celebrated study of counselling in the United States and which develops the point.

With all good wishes,
MAURICE CRAFT, Professor,
University of Nottingham, School of Education
11 February 1980.

Research and Children's Voluntary Reading

Frank Whitehead

There are two good reasons why it is important for parents and educators to know as much as possible about children's voluntary reading, its extent and nature. In the first place there is good experimental evidence that the children who are good readers in terms of reading attainment are also the ones who voluntarily read more and better quality reading material.⁽¹⁾ We cannot be certain that there is a causal relationship involved here, but it does seem probable that in the past the extensive voluntary reading engaged in by many youngsters between late childhood and the end of adolescence has played an important role in internalising their mastery of the skills of reading. Equally it seems possible (as I shall explain in more detail later) that to-day a sizeable minority of children are so alienated from the habit of voluntary reading that they are at serious risk of never achieving a command of these skills which is sufficiently fluent and assured as to become irreversible.

The second reason why research into children's voluntary reading is important is that most of us have a conviction that the kind of reading children choose to undertake has a far-reaching influence both on their view of the world they are growing up into and on the goals and values which shape their adult character. Admittedly there is very little hard evidence to support this belief, and there can be little doubt that many children do a considerable amount of reading that has only a minimal effect on their development, serving only to add a slight further reinforcement to attitudes and values which are already pervasively present in their wider, non-reading, environment. Nevertheless those of us who have watched individual children growing up will almost certainly be able to bring to mind instances of powerful and enduring influence from private reading, and it seems reasonable to suppose that in general the effect of voluntary reading, cumulative over the

years, is far from negligible.

At this point I ought to mention a limitation of educational research which seriously restricts what we can hope to learn from it. In general it is the most important issues which it is most difficult to bring within the purview of research methods. Thus in the field of voluntary reading it is comparatively easy to investigate such factual matters as the amount and nature of what children read, but far more difficult to probe into such elusive issues as the quality of the experience they take from their reading or the effects it has upon them.

Of course even in relatively straightforward factual investigations problems and difficulties do arise. Thus one may choose, as I. J. Leng did⁽²⁾, the procedure (very difficult to fault) of studying the public library borrowing over a one-year period of all the children between the ages of 6 and 13 who lived within a one-mile radius of a given public library. The resulting information is both fascinating and highly trustworthy. But in evaluating it one has to remember what it leaves out — namely, the books these children read which **didn't** come from the public library, and the reading behaviour of those children in the locality who didn't use the public library at all. In the small Welsh town studied by Leng the latter amounted to nearly half the age-group (47%); if the same method were applied in other localities the proportion of children left out of account would probably be a good deal higher.

Another procedure which has been used is that of persuading children to keep a 'reading diary' over a period of weeks or even months. If the entries are made at fairly frequent intervals and the children have understood the purpose of the enquiry (so that they do not see it as a 'test'), the findings should reach a high level of accuracy. The weaknesses of this method are that the children (alerted to the importance which is being

attached to their reading) are almost certain to distort the findings by reading more than they otherwise would, and that the amount of supervision required makes it suitable only for fairly small groups.

In the Children's Reading Habits Survey which I directed for the Schools Council between 1969 and 1974(3), we decided to study a large national sample of children which would be as representative as possible of their age-group in the target population (England and Wales). Our procedure was to arrange for a written questionnaire to be administered by the participating schools (193 primary schools and 188 secondary schools) in such a way that we had, in the end, returns from a stratified random sample of nearly 8,000 children, divided more or less evenly between 10-year-olds, 12-year-olds and 14-year-olds. The most important questions, in the present context, were those which asked the respondent to name firstly all periodicals read regularly, and secondly any books which he or she had read during the previous four weeks. The obvious snag about the second of these questions is that children may have difficulty in conceptualising the four-week period referred to, and may not remember their reading well enough to be able to answer accurately. We tried to investigate the extent of this source of error by probing follow-up interviews, and were satisfied that although some inaccuracies did occur (both of omission and of over-inclusion), they were not numerous enough to invalidate our general statistical conclusions.

I shall not attempt in this article to summarise the findings of our survey; but I will quote two of the more striking of them in order to exemplify the implications which purely factual information elicited by research may have for educational policy. In the first place we found that the proportion of children who had not read any books during the period under study increased rather alarmingly as they grew older. Thus at age 10-plus only 13% of our sample had not read a book during the previous four weeks; at age 12-plus the proportion had reached the level of 29%, while at 14-plus it was as high as 36%. This lack of book-reading was evidently related to the high incidence of television-

viewing in our sample, since amount of week-day television-watching was inversely associated with amount of book-reading. (Our own findings about the children's exposure to television were very much in line with those of a separate survey, carried out at about the same time for the Bullock Committee(4), which showed that between the ages of 5 and 14 children spent on average about 25 hours a week in front of the television set.) The proportion of non-book-readers in the secondary schools in our sample is certainly high relative to earlier British studies, and high enough in absolute terms to suggest the existence of a substantial minority of young teen-agers who are so far alienated from books as to run the risk of losing all their precariously-acquired reading-skills as soon as they leave school. Our factual investigation can claim to have identified the group at risk — a group containing more boys than girls, coming mainly from homes where the father is a manual worker, and embracing a number of children below average in their level of school attainment. The onus of finding ways to surmount this problem must be left to the schools, though some of the strategies they should consider pursuing are spelled out in our reports(5).

The second finding I will mention related to the 10-plus age-group. At an early stage in our collating of the questionnaire-responses we became aware that there was a surprising predominance, particularly in the two younger age-groups, of such nineteenth century favourites as **Black Beauty**, **Treasure Island** and **Little Women**, and a marked dearth of reference to more recent highly-praised writers for children such as Arthur Ransome, Alan Garner, Rosemary Sutcliff, Laura Ingalls Wilder, Joan Aiken and Philippa Pearce. We wondered whether the relative unavailability of the newer writers had played a part in this, particularly since the liking-score for these writers was often quite high among the rather few children who had read and reported on them. With the co-operation of our primary schools we were able to explore this hypothesis further; and we found that it was indeed the case that the more old-fashioned books were far more likely to be available to the 10-plus group of children

than the more recent ones, and that there was a fairly high positive correlation between the number of schools in which a book was available and the number of times it had been read by the 10-plus children in our sample. There was a clear implication here that many primary schools needed to update the books which they provided for their older children in their class-libraries, and further evidence that this was often the case was accumulated during our follow-up visits to a sub-sample of our schools. We can claim that our investigation had shown that the provision of books made by the schools does have a significant influence upon what children read, in the 10-plus age-group at least, and it follows from this that schools have an inescapable duty to make available those books (new as well as old) which will foster the reading development of their pupils. I believe that since the publication of our interim report in 1975 many primary schools have done much to improve their performance in this respect; unfortunately the current financial cuts cannot fail to put a check on this development.

I return now to the more intangible aspects of children's relationships with books — the satisfactions they seek from them, the qualities they value in them, and the effects they have upon their lives. Unfortunately research in this field has been scanty, though I should pay tribute to the pioneering work of the psycho-analyst Kate Friedlander(6) who wrote in 1942 a highly stimulating if controversial essay a shortened version of which was reprinted in **The New Era** in the 1950s. More recently the only extended effort in this area that I am aware of is Arthur N. Applebee's **The Child's Concept of Story**(7), an interesting but opaquely-written study which is so closely dependent upon linguistic and psychological categorisations that it seems in the end to tell us more about the theories than it does about the children studied.

One can readily understand why there should be such a dearth of illuminating work in this area. In the first place children do not as a rule find it at all easy to verbalise their reactions to books they read; the 10-year-old interviewee articulate enough to say, 'I like Enid Blyton because she usually writes about

children and you can imagine it is you' was relatively rare. Yet if the researcher attempts to present the child-reader with a structured questionnaire (whether in written or spoken form) he is clearly in danger of inserting into his subject's mind a conceptual framework which is really that of the adult investigator and not that of the child. In our research project we carried out follow-up interviews with some 500 children, and though these were illuminating within certain limits, they continually came up against the barrier imposed by the child's restricted ability to talk in a relaxed or coherent manner about his or her response to a book. The most striking impression left by our face-to-face interviews was, in fact, of the extent to which the amount, nature and quality of a child's reading is intimately and inextricably bound up with his attainments, interests and total life-situation. If this is so, it is clear that a single brief interview can do no more than scratch the surface. Perhaps what is needed for further advance is a small number of in-depth longitudinal studies of individual child-readers — though how far these would carry us cannot be at all certain.

Constrained by this dearth of direct testimony from the child-readers themselves, it is inevitable that researchers should have to fall back upon recording their own reactions to books which have been shown to be popular with children, and thereafter hypothesising a relationship between these responses and those of the children. In general, in discussions of children's responses to their reading we can distinguish two main lines of approach, each with slightly different emphases. Thus one line of thought stresses above all the child's quest for instinctual satisfactions in his reading, particularly those related to the emotional conflicts and problems which are uppermost at his particular stage of development. Support for this can be found in the fact that children's reading is predominantly fictional (in our own survey more than 77% of the books named were categorised by our team as 'Narrative'); and in the way that children's preferred books invariably contain at least one character with whom the young reader can be expected to associate himself emotionally, in a kind of

'identification' which is usually linked with a certain amount of vicarious imaginative gratification of a wish-fulfilment kind. More recently, on the other hand, some writers have tended to stress much more the continuity between the reading of fiction and the spectator role which we adopt when we are engaged in a detached evaluative response to events in which we are not actively participating. On this view the child-reader (like the adult) is always aware that what he is reading is 'only a story', and as an interested onlooker he sees the fictional happenings through the author's eyes and either takes over or rejects his evaluative judgements on the events described. I myself believe that these two approaches are not really in conflict; we need to give due weight both to the identificatory and wish-fulfilment elements in the child's reading-response and to his degree of readiness to take over the author's evaluative judgements, if we are to attain to a just synthesis in our view of the child's experience as he reads. Only with the aid of such a synthesis can we hope to guide the young reader towards experiences which (in the words of the Bullock Report) 'enlarge his understanding of the range of human possibilities'.

FRANK WHITEHEAD

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Frank Whitehead read English at Cambridge and gained as a teacher at the University of London Institute of Education. War service included a period

in the Army Educational Corps. He taught in grammar schools before moving as a lecturer to the University of London Institute of Education, and subsequently to the University of Sheffield where he has been Reader in English and Education since 1973. Chairman of the National Association for the Teaching of English, 1965-7. Editor of **The Use of English**, 1969-75. Books include **The Disappearing Dais** and **Creative Experiment** (1970).

JIM ANNAND: A LETTER OF APPRECIATION

Dear Editor,

I write on behalf of the members of Education Services to add our warm appreciation of Jim Annand and his work to the tributes already given. It was through the kind co-operation of the World Education Fellowship and the English New Education Fellowship that Jim was enabled to act as our Honorary Secretary through some of the years when he was fully employed by them, and through the personal association thus forged, valuable contacts were developed between the organisations.

For those who knew Jim, there is little one can add to what others have said of the qualities which made him a creative and forward-looking teacher, an exceptionally able administrator, and a constant encourager and reconciler. Like the founders of Education Services, he had immense faith in the power of ideas — 'an unspoken confidence' a friend once wrote 'in the ability of ideas to move, if not mountains of earth, then, at least, whole ranges of opposing thought'. Some of his contributions to the philosophy and practice of education are now widely recognised, while others, as James Hemming writes, 'are still struggling for general acceptance'.

It was my good fortune to exchange letters with him regularly over a number of years. He was always the most delightful of correspondents, his business letters unfailingly appropriate, and his personal ones witty, warm-hearted, and with an apt turn of phrase which brought a smile to the reader's lips. He had a passion for the English language, and he used it to give delight.

On the day of his retirement from the Secretaryship of Education Services in 1971, he was asked 'Suppose you were starting as an administrator once again and were looking forward to twenty more years of it, what would be the activity you would most favour? Where would your primary interest lie?' He apparently had no doubt. 'The most important question at the present time', he said, 'is personal relationships. It is more important now because of the vital need for communication between person and person, group and group. This applies to all walks of life.'

He was a wise and kindly man, and we remember him with gratitude.

Yours sincerely,

ROSALIND BELLERBY

Organisations in Great Britain Concerned With The Promotion of Children's Books

Beverley Mathias, Children's Books Officer, National Book League

The National Book League

Any person who wants to help a child and a book get together is sure of a welcome at the National Book League, established over 50 years ago to promote the use of books and a love of reading. Being a charitable trust with funds coming from subscriptions, donations, and Arts Council grants, there has never been an excess of funds. The Bedford Square Book Bang is just one among many of its increasingly ingenious methods to promote books. The National Book League houses the Mark Longman Library of books, about books, the Linder Collection of original Beatrix Potter works and first editions, the Books in Progress file, the Book Information Service and the New Fiction Society. And of particular importance to those concerned with children's books are the School Bookshop Association, the Children's Reference Library, and the office of the International Board on Books for Young People.

The Children's Reference Library has one copy of every book published for children in Great Britain during any twelve month period. The card index for the library covers all children's book publishing in Great Britain from 1966, and there is also a card index of illustrators, giving the titles and dates of every book illustrated from 1976. The books are sent in by publishers and classified into broad non-fiction headings (fiction, story collections, poetry, folk tales, picture books) and shelved accordingly. In addition the library has a small reference collection of books **about** children's literature. The collection is open five days a week to whoever wishes to come and use it. There is also available a comprehensive collection of periodicals with some runs going back twenty years. Out of the Children's Reference Library comes the annual Catalogue and Exhibition of Children's Books of the Year. This has been selected for the past ten years by

Elaine Moss; from 1980 it will be done by Barbara Sherrard-Smith. It lists by category, with age interest and ability level, 350 of the best books published in each year. The Exhibition is held during the last week of July and the first two weeks of August each year, and is a very tangible way of promoting books to a large number of people.

Each year about 15 new booklists are produced by the National Book League, of which a majority are lists of children's books. In the past twelve months there have been two information lists for children, as well as a transcript of a talk given by Elaine Moss at the Center for the Book in the Library of Congress in Washington. All age groups are covered in the inexpensive lists selected by specialists within the field. In conjunction with many of the booklists, there are touring exhibitions which consist of one copy of the relevant list, plus one copy of every book listed. The exhibitions can be borrowed by any person or organisation within Great Britain for a period of not less than two weeks. This means that they can be used as a teaching tool: in schools to promote reading, in teaching colleges to introduce children's literature; and with parents to help them in choosing books for their children, for special events in local communities, and in numerous other ways.

These are formal ways in which the National Book League works towards the promotion of children's books. There are informal ways too, such as advising people on how to organise and run a book day or book bonanza. Perhaps an example of what happens at one of these might be useful. Usually they are held in a school during a normal school day, although the day itself is far from normal! In the morning rooms are prepared so that children can meet authors, an exhibition hall is made ready, and a school bookshop is set up. Authors, illustrators, pub-

ishers and teachers meet over lunch. Then, during the afternoon, groups of children meet the authors of their choice to talk about books and to show the work they have prepared for that particular author. At the end of the school day, the parents are invited in to view the display, buy books, and talk to the teachers, publishers, authors and illustrators. It is an exhausting day, takes twelve months preparation on the part of the school, and a lot of preparation time on the part of the participating schools; but the end result is enjoyable for all. Often it is the first time a child has come face to face with an author, and the meeting is always rewarding for both. Another informal way of helping is through the various bibliographies prepared by the staff of the Children's Reference Library. There is, too, a list of publishers prepared to give free or inexpensive publicity material and a register of authors and illustrators prepared to visit and talk about books. Recently the library staff have compiled a list of the periodicals taken in the library, giving all subscription details, and a brief resumé of contents.

The National Book League arranges for groups of students from Britain and overseas to see the building and its various libraries and services, either on a casual visit basis, or more formally with an organised talk either by a staff member, or with a paid speaker. Other information given to enquirers includes where to go for grants for author visits, what to do to help children use the library, how to interest children in reading, how to set about storytelling, where to find a good children's bookshop, and what to do with children during a visit to London. There are many more enquiries, and all are answered directly, or redirected to someone who can help. The Children's Books Officer attends as many conferences on children's books as is humanly and financially possible, and by doing so, maintains important contacts with people in the field of children's books. Help is always available to anyone who rings, writes, or calls at the office and library.

The International Board on Books for Young People

This is mainly the brainchild of one woman — Jella Lepman, who after the Second World

War returned to Germany, organised book exhibitions and, as a result, started the International Youth Library in Munich, which is still operating. From that library came the idea of an international organisation concerned with promoting children's books, and so IBBY was born. There are now 40 national sections spread over the world from South America to the Eastern bloc. In 1954 Jella Lepman inaugurated the Hans Christian Andersen award for children's literature. These awards are given once each two years to an author and illustrator for their entire work to date. Among the winners of the author's medal have been Eleanor Farjeon, Astrid Lindgren, Meindert DeJong, James Kruss, and Maria Gripe; the winners of the illustrator's medal have included Jirj Trnka, Maurice Sendak and Tatjan Mawrina. Every two years an International Congress is held in a member country. In 1980 it will be in Prague; in 1982 in England. The speakers at these Congresses are always of international standing in the field of children's literature, and in the past have included Erich Kastner and P. L. Travers. There is now an international Children's Book Day held on April 2nd each year, Hans Christian Andersen's birthday. 'The IBBY tree . . . (writes Patricia Crampton) has put forth numerous and wonderful blossoms.' It is 'a league of nations of children's literature . . .'

In Britain IBBY, operating from the National Book League, has an active committee of people concerned with children's book promotion. Its members range from a Director of one of the larger publishing houses through librarians, teachers, authors, illustrators, to parents, grandparents and those without children but with an interest in what children read. The British Section held the first large Book Bonanza in 1978 with over 600 children, 43 authors, and 20 publishers involved. In 1979 its first annual one day seminar was held; in 1982 the Section will host the Congress, the first time it has been held in Britain.

It is an organisation concerned with children in all circumstances and with getting books to those children. Perhaps it is not as important in the western world, but of very great importance in developing countries;

and wherever political pressure makes it difficult for children to receive unbiased books.

The Federation of Children's Book Groups

The members of the Federation are people with a common interest in children's books, although groups are mainly intended to be for parents. It was established in Britain over 13 years ago. It has now grown to such an extent that there are 100 individual members spread in countries all over the world, and 7 overseas groups in France, New Zealand, South Africa, and Hong Kong. It is not an academic organisation, but a voluntary one which actively introduces books to children through the home. The British group hold two conferences each year with 150 people attending; there are interesting group discussions; and speakers of the highest quality. In September of last year a conference was held at Birmingham. Among the speakers were Edward Blishen, Gene Kemp and Gene Deitch, the Weston Woods animator, who was flown in from Prague by his company. The Federation publishes a quarterly newsletter with information of group activities. In 1979 it mounted an exhibition of 50 Best Picture Books chosen by the various groups. They sponsor National Tell a Story Week each May which helps to get wider coverage of books, and promotes reading not just as a solitary occupation, but as something shared by the whole family. It is an organisation doing something where formal education cannot reach: in the home and through the parent.

The School Bookshop Association

The School Bookshop Association has been in existence for only three years. As with other organisations already mentioned, it aims to promote books and reading. In addition it encourages ownership of books and makes it easy for children to buy books by having the bookshop right in the school. Some of these are small, lockable cases on wheels which can be brought out at specified times; some are a whole room which has been set aside as a bookshop. All are operated on a voluntary basis, usually by an interested member of staff. The books are selected by the person

in charge, often with the help of the children, and are then displayed for sale. Parents are encouraged to use the shop, while the children are encouraged to buy through a number of schemes. One of these is a card system where the child pays 10p and a stamp is put on the card. When the amount saved equals the cost of a book, the card is cancelled and exchanged for a book. It encourages children to save for something they want, and means that they use the bookshop regularly even if only to pay 10p. Some of the bookshops have a newsletter; some run competitions; all encourage the reading and enjoyment of books simply by being there.

The School Bookshop Association produces a magazine 6 times a year containing articles on books and reading, reviews, suggestions for school bookshops, ideas for events, and reports from various schools. Each year there are regional seminars in Britain to bring together those who are running school bookshops, or who want to know how to start. These are practical sessions giving useful help and advice. The School Bookshop Association is growing steadily into a very real tool for bringing children and books together.

Periodicals Available in Britain on Children's Literature

This is not intended to be a definitive list, but simply to show the range of periodicals available, and to point up one or two that are doing something a little different from the usual journal.

Junior Bookshelf has been in existence now for many years. The National Book League Children's Reference Library is the proud possessor of a run going back to 1946. Over those years, through articles and reviews, it has continued to give an insight into the amount, standard and variety of material published for children.

Growing Point is produced by Margery Fisher, well known for her work with children's books. Each issue has an in-depth review of one book, plus more general reviews.

Signal is not a review journal in the accepted sense, but a collection of interesting and often stimulatingly different articles about children's books and the people who write and produce

hem. Signal also produces some outstanding booklists.

Books For Your Children is similar to, but independent from, the Federation of Children's Book Groups. It is a magazine intended for parents, and as such contains interesting articles, reviews, suggestions for various age groups, as well as general information about children's books.

Bookbird is the journal of IBBY and so international in content. Articles come from correspondents all over the world. These cover discussions of individual subjects plus articles of general interest. It is available as part of subscription on joining IBBY British Section, or overseas section. The publisher will supply back numbers on request.

Children's Literature in Education, which is now published in America, began life as the journal of the Exeter Conference some years ago, and was the inspiration of the late Sidney Robbins. It is now established as an international journal with editorial staff from each continent. It still publishes papers from conferences, and is a vehicle for students and professionals to air their views on a number of the more esoteric topics.

REVERLEY MATHIAS

Useful Addresses

The National Book League,
Albemarle Street,
London W1.

The International Board on Books for Young People,
British Section,
Albemarle Street,
London W1.

The School Bookshop Association,
Albemarle Street,
London W1.

The Federation of Children's Book Groups,
Mrs Valerie Bierman,
Gillespie Crescent,
Edinburgh EH10 4HT.

Bookbird,
Hermann Schaffstein Verlag,
Leggistr 93,
500 Fortmund,
DR.

Books For Young Children,
Jean Russell,
Plate House Farm,
Warwick,
Shobourne,
Derbyshire.

Children's Literature in Education,
Ms Barbara Collinge,
2 Sunwine Place,
Exmouth,
Devon.

Growing Point,
Ms Margery Fisher,
Ashton Manor,
Ashton,
Northants.

Junior Bookshelf,
Ms Diana Morrell,
Marsh Hall,
Thurstonsland,
Huddersfield.

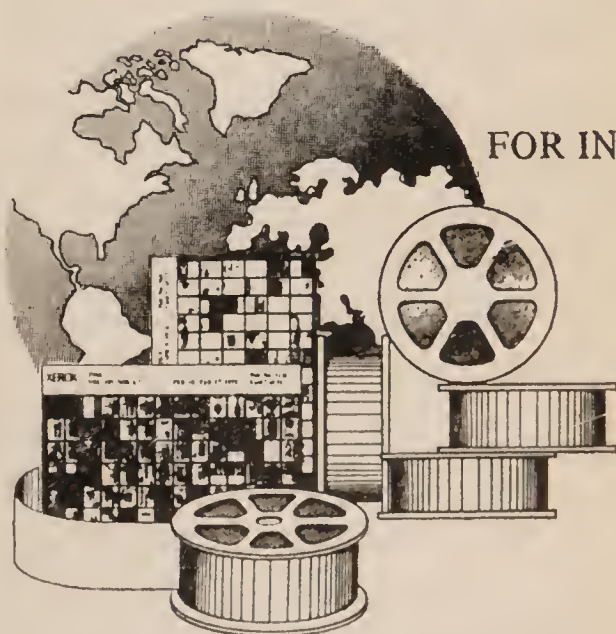
Publications available from The National Book League
Moss, Elaine (1979) **Children's Books of the Year 1978**
(£2.50 including postage).

Moss, Elaine (1979) **An Audience for Children's Books.**
(50p plus postage).

IBBY **Organise a Book Bonanza.** (10p plus postage).

Crampton, Patricia **An Introduction to the History and Work of IBBY.** (20p plus postage).

This Publication is Available in MICROFORM



FOR INFORMATION
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University Microfilms International

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300 North Zeeb Road
Ann Arbor, MI 48106
U.S.A.

Dept. F.A.
18 Bedford Row
London, WC1R 4EJ
England

INDIA

Felicitation of Dr Madhuri Shah in Bombay.

Appreciative speeches were made at a distinguished gathering, totalling more than a thousand people, who celebrated this day, after which Kalloljini Hazarat sent a formal text —

It is with a sense of pride and joy that on this happy day, the 13th of December 1979, we felicitate Dr Madhuri R. Shah on her completing 60 years. We deeply appreciate her dedication and lifetime of devoted work for instilling freshness, vitality and bringing greater relevance in education.

She recognises the reality of facts, but uses her imagination to penetrate beneath them and to project her thoughts beyond them in her search for creative answers to problems. She is recognised as an educationist not only of national repute but of international stature.

Her perspective is broad, her outlook far-reaching. Her mind is lifted up above doubt, cynicism and despair. Her vision is high above the fog of petty things. Her head is in the clouds, but her feet are embedded in the solid rock of Fact and Reason. She takes the risks, she dares the sky. She lives with the stars of her ideals and although she may never grasp them she keeps reaching towards them. She never tries to get ahead of others but is always getting ahead of herself.

Born in a well-known business family, she was nurtured from an early age by her parents Shri Chhotalal Kothari and Smt. Samtaben to strive for excellence in whatever task she undertook. Her brilliant academic career and proficiency in sports bear a mark of her capability, talent and great versatility.

Her intense interest, strong will power and determination are evident from the fact that the major part of her academic career was accomplished after her marriage. She set an example to the world of women on how one can harmonise the changing roles of a woman in profession and as a member of the family.

She is an outstanding educationist with a rare combination of qualifications — a degree in mathematics and doctorates in administration and comparative education from

the Bombay and London Universities.

Her life is the story of a relentless effort to improve the conditions of the socially and economically deprived children of this city. As Education Officer of the Corporation, she distinguished herself as an effective educationist and a humane administrator with tremendous zeal and competence. She introduced a number of innovations leading to far-reaching changes in school education. In appreciation of her monumental work, the Bombay Municipal Corporation honoured her by giving her a Civic Reception for the first time in its history to one of its past employees. Thousands of teachers and officers received strength, inspiration and guidance from her as she was accessible, loved and respected by one and all.

As Vice-Chancellor of the SNDT Women's University since 1975, she has brought a dynamic approach not only to the administration of the University but also in the organisation of its academic programmes.

With a deep faith in the motto of the SNDT University that educated woman is national power, she formulated the Open University programme with courage and foresight, bringing university education within the reach of every woman desirous of learning without going through the routine channels of formal schooling. The first centre in India for researchers on the problems of women was conceived and developed by her. She has been actively associated in decision-making in the field of higher education as a member of several committees of the University Grants Commission.

Her interests and activities cover a wide canvas. As president or as a member of the committees of a number of organisations, she has given valuable guidance and support with her constructive and pragmatic approach. These organisations include the Gujarat Research Society, Fellowship of the Physically Handicapped, the Children's Little Theatre, the Association for Pre-School Education, Indian Association for Programmed Learning and Educational Innovations, Vaitalik, National Board of Adult Education, Central Board of

Film Censors, Nehru Science Centre, National Council of Science Museums, National Committee on Environmental Planning, Futurology Panel of the department of Science and Technology and others.

Empathy is the key to her leadership. She has developed a deep comprehension of the problems of the blind, the crippled, the mentally deficient, the sorrowing and the defeated. It has broadened her humanity, expanded her understanding and inspired tolerance and forbearance, compassion and forgiveness.

On the international plane, a great distinction was conferred upon her when the World Education Fellowship, London, unanimously elected her in 1973 as its International President and she heads the organisation till today.

She represented the Government of India at the Inter-Governmental Conference on Environmental Education held in Tbilisi, USSR, in 1977, where she was elected Chairman of the Commission. The International Institute of Educational Planning of the UNESCO nominated her as a member of its Council of Consultant Fellows.

She has to her credit numerous awards and fellowships and she has been invited to chair and deliver keynote addresses at conferences in India and abroad.

It is difficult to find any one single person whose experience encompasses and extends throughout the entire gamut of education right from the pre-primary to the university. Madhuriben is one such rare person who combines in herself the depth and width of an excellent teacher, a capable researcher with objectivity and insight, a professor with profound knowledge of the subject, an effective and imaginative administrator and a dynamic innovator.

The large number of books, research papers and publications which number more than 200 reveal her deep insight into the problems of education and her scholastic aptitude. She has been a pace-setter and an innovator in many fields, the latest being the development of an English reading laboratory based on the multilevel learning philosophy.

Madhuriben is one of the few people who do not complain that the rose bush has

thorns but have always rejoiced because it bears roses. With her robust optimism she revives ideals, renews dreams and revitalises hope and vision in people.

Today, with feelings full of reverence and appreciation for her glorious achievements, dynamic personality, loving and cheerful disposition, unique wit and wisdom, her total devotion to the cause of education, we consider it a proud privilege to felicitate her. Her dedication, reverence for life, her vision and perseverance will ever be a source of inspiration for us all.

May the Almighty bless her with a long, happy and eventful life.

JAPAN

Tamagawa Gakuen has reached the half century mark, so we are now in the process of preparing towards celebrating our 100th Anniversary in the future.

Thanks to you, our memorial undertakings are making steady progress, among them, the ceremony of purifying a building site (or ground-breaking ceremony) for a Gymnasium facility which will include the largest sport field on campus.

In 1980, we will celebrate our fiftieth anniversary and other events throughout the year.

This past summer, I had the opportunity to travel throughout South America and met with many Tamagawa graduates. I was elated to see the philosophy of Tamagawa in South America, especially since the graduates are so far from home.

We would like to develop the cultural exchange between Japan and foreign countries.

Tetsuro Obara, President
December 1979.

UNITED STATES

Dear Friends,

At a personal level, the most exciting experience has been a trip to Yemen. In August, I visited my daughter, Najwa, and her husband, Dan, who were completing their field work in Yemen. Despite similarities with Middle Eastern cities and villages I am familiar with, Yemen has unique features.

I was impressed with its architecture and delighted with its people.

After Yemen, I spent three quiet weeks visiting my mother and meeting old friends in Istanbul, Turkey. There was time to relax in the sun and to reflect on one's readings, experiences, the environment and models of human interaction. As I looked at the mushrooming high concrete buildings spoiling the beautiful Istanbul shoreline, a number of disturbing situations passed through my mind — situations brought about by human ignorance and/or human greed prevalent all around the world — too many children are deprived of medical care, too many women are prevented from developing to their full potential, technology is drastically misused, there is a neurotic concern for power and

words such as ethics, freedom, morality, obedience and respect are grossly misinterpreted.

Such thoughts shed a different light on my professional activities. I am still enjoying my teaching and lectures and very much involved in research and World Education Fellowship. However, I cannot isolate the above issues from my professional activities.

In closing, let me share with you a statement from Khalil Gibran's **My Countrymen**.

Knowledge is a light, enriching the warmth of life, and all may partake who seek it out; . . .

Nasrine Adibe
President US Section
Long Island, December 1979.

UNIVERSITY OF LONDON GOLDSMITHS' COLLEGE
NEW CROSS, LONDON SE14 6NW, ENGLAND

PUBLICATIONS SERVICE

The College's Publications Service was created in 1966 in response to an ever-growing demand for works emanating from the Curriculum Laboratory. Central to this enterprise was the curriculum journal IDEAS, the first issue of which appeared in February 1967.

In order to emphasise the notion of 'service' the policy of the College was to maintain in print the increasing number of publications it produced; and the Publications Service is still able to draw from its stock of books an almost complete range of the reports, magazines and journals it has published over the years. In addition, because of the demand for bound volumes of the various series of IDEAS, Library Editions have been published as attractive books; and the complete set of the five series of this curriculum journal presents in six volumes and some 1½ million words a most revealing account of educational development during the past decade.

These six Library Editions of IDEAS covering series Nos. 1, 2 3A, 3B, 4 and 5 (i.e. IDEAS Nos. 1 to 33), are on sale at the inclusive price of £30, if mailed to an address in the British Isles. (An extra charge of £4.00 is made for mailing to places outside UK.) The final Library Edition of IDEAS embracing Nos. 31-33 also includes a comprehensive set of indexes covering all of the articles published within IDEAS Nos. 1 to 33.

Details of the Library Editions of IDEAS, individual issues and other publications are available from:

PUBLICATIONS SERVICE,
UNIVERSITY OF LONDON GOLDSMITHS' COLLEGE,
NEW CROSS, LONDON, SE14 6NW, ENGLAND.

Editorial

Economy and education is this issue's title. Economics is not just about cash, though that's how it impinges upon most of us. Cash is also easily counted and turned into statistics — and I sometimes think it is the sheer convenience of the concept that allows it to dominate so much of our thinking. Marion Brown, to whom this issue owes much in its conception and compilation, has chosen to take the wider view of economics in her article and has collected together the statistics recently released by the United Nations Environmental Programme. It is not so easy to measure the hectares of rain-forest destroyed or the CO₂ in the atmosphere as it is to count money; but when the environmental sums are done the answers are so terrifying as to make any cash-counting seem irrelevant nonsense.

You wouldn't think so. What are we to make, for example, of the highly civilised US farming community that has destroyed 30% of that vast country's topsoil in the last two hundred years and shows little interest in letting the other 70% last that long? Of course the problem is that all those topsoil busting farmers don't get the message about environmental damage because they're concentrating on personal survival. Their survival is directly related to their country's economic system which makes it hard for them to look to wider issues. This direct link between learning and economic systems has been best explored by Johan Galtung and his team and we are pleased to reproduce part of a most important study of the subject by him.

For an updated view of education worldwide we have turned to Keith Watson. It seems that the cash is slipping away from formal education systems, at least in the western world. One wonders where it's going — part of the answer seems to be towards defence and arms. The saddest statement in this issue comes from Mr M'Bow, Director General of UNESCO, who laments his inability to persuade just one nation to give UNESCO the price of a major weapon of war for a literacy campaign. Meanwhile the Nicaraguans are having to put out the beg-

ging bowl for their own literacy campaign and not expecting donations from anyone's defence budget.

This is also the 1980 conference issue. As such it's probably as good a place as any to embarrass a member by singling out her work's contribution to educational debate. At every educational meeting I've been to recently people have been discussing Betty Adams book 'Outcomes of Education', co-authored with Tyrell Burgess. We reviewed the book in our last issue; but you can't review impact. So I thought I'd tell you about it.

New Era wishes the 1980 conference every possible success.

NICK PEACEY

PRODUCED BY THE NICARAGUAN EMBASSY, 1 GLOUCESTER ROAD, LONDON SW7, TEL: 01-584 3231

NICARAGUA WE HAVE INHERITED A COUNTRY IN ASHES

An Appeal To The British Public

The massive foreign aid needed to reconstruct Nicaragua has been slow in arriving. Through its London embassy, the Nicaraguan government is making an urgent request to the British people to help us in the pressing task of teaching our people to read and write.

Even small individual donations will have direct results. This is what your help could buy:

- £2.50 will buy classroom materials for a child for one year.
- £5.00 a school desk
- £200 will re-equip a classroom

In The Literacy Crusade ...

- £20 will finance a literacy teacher for four months in a town
- £80 will finance a literacy teacher in the countryside

Please make payable your cheque/postal order to the "Nicaraguan Literacy Crusade" and send to: Co-operative Bank Limited, Ealing Branch, 14 New Broadway, London W5 2XL.

Please cut out and send with your donation

Nicaraguan Literacy Crusade

I enclose a cheque/postal order for £... to be deposited into the "Nicaraguan Literacy Crusade"

Acct No. 5014074050
Codest 08-90-20
Name _____
Address _____



Education in one world

Introduction to the WEF 1980 conference
by James Porter, Chairman of WEF

'... and when one day human kind becomes full grown, it will not define itself as the sum total of the whole world's inhabitants but as the infinite unity of their mutual needs'(1).

In a recent issue of the New Era (March/April 1980) Robin Richardson emphasised two main propositions to support the teaching of World Studies. Firstly, that many problems in modern society cannot be adequately solved or managed unless they are seen as occurring in a context much wider than that of an individual nation state; secondly, that much interaction in the modern world is between people belonging to different cultures and societies and, therefore, to be a responsible citizen requires as a matter of priority a knowledge of cultures and societies other than one's own.

The significance of the 'One World' approach to education, to politics, economics, culture and environmental issues is now widely recognised. The Commonwealth Secretary-General, Shridath Ramphal, brilliantly expounds the various elements of interdependence in his book 'One World to Share' which begins with the quotation from Sartre noted at the head of this article.

It has been deceptively easy to express our objectives and to gain an impression of general support. However, as again illustrated in the issue of the New Era which was devoted to World Studies, it is all too possible to be overcome by feelings of despair about what can actually be done; there are far too many examples of failure to communicate, failure to act on the principles of interdependence, and all too many examples of aggressive nationalism in political life and intense conservatism in schools.

Behind the apparent agreement there do, in fact, exist many profound differences in approach and understanding. The propositions advanced by the World Studies project en-



gage with concepts derived from economics and sociology and political philosophy and reflect such concerns as citizenship, the relationship between nation states, international organisations and the international moral imperatives arising from the imbalance in the world's economic order. Those concerns underlined by Sartre relate more closely to psychological concerns expressed through needs and through individual aspirations.

The World Education Fellowship has long held a deep belief in the primacy of the individual and the importance of an education that maximises individual freedom and allows the fullest flowering of the individual's personality. The New Era, over many years, has celebrated the work of individual schools and teachers who have encouraged children to exercise choices and to develop warm and supportive relationships in a secure environment. Progressive educators, often involved with the intimate processes of education, may be forgiven for regarding the international scene with considerable apprehension. Similarly, many teachers experience great difficulty in attempting to link their work with

individual children to the global realities of life in the modern world. The crushing problems of economic imbalance between the North and the South, the failure of the world community to take effective action to proceed beyond a theoretical consensus about a New International Economic Order, provide uncomfortable material for those involved in the day to day processes of education.

Yet there are ways in which the individual approach of educators can be linked to the imperatives faced by a majority of children in the world. One approach is exemplified by the forthcoming World Education Fellowship conference on 'Education in One World'. Beginning with the keynote lecture by the Fellowship's distinguished President, Dr Madhuri Shah of India, the conference unfolds through a consideration of access to education, confronting the question of who gets education, particularly in the developing world. This is followed by a review of educational processes and finally a consideration of the outcomes of the educational experience. On the last day there will be an attempt to draw the various strands together and to return to the importance of a New International Education Order which must accompany any New International Economic Order.

In his introduction to a stimulating new book edited by Tyrrell Burgess and Betty Adams, John Tomlinson, who is one of our speakers at the conference, emphasises that education in the first place is 'about increasing general human competence, self-confidence and understanding of oneself and others'. Starting with such a priority, the conference will be concerned with the three main themes both as they affect the organisation and resourcing of education on the one hand and how they affect the actual work of children and teachers in the schools.

Increasingly, in international conferences and in many and varied co-operative ventures between educators from different countries, there is growing agreement about the objectives of education. Further, there is agreement about the need to act expeditiously. However, in spite of such agreement, it is a fact that, by any measure which might be applied, the international situation has worsened substantially in the last 20 years. Reflecting

the worsening economic situation, there has been a sharp increase in the number of people suffering extremes of poverty, so that virtually a quarter of the world's population have insufficient food and resources. In education the attack upon illiteracy has been unable to keep pace with the growth of population and there are now substantially more illiterates in the world than was the case in 1960. Expenditure on education, particularly primary education, has declined as a proportion of the gross national product during the '70s and it seems likely to continue to decline in the '80s.

In the developed world much of the agreement about the purposes of education relate to what now seems an unacceptable, self-regarding and materialist view that has little place in an 'Education for One World' programme. Behind the rhetoric of peace there is the steady preparation for the possibility of war.

Not all the signs are bleak. The issues and, indeed, as this article suggests, the objectives have become clearer. Matters of great concern are now on the world's agenda. Plainly, objectives are not being realised because there is no agreement about the strategies which should be adopted for achieving these objectives and no really fundamental shift in practice has followed the acceptance of the need for new goals. In one week in August members of the Fellowship from different parts of the world will be pondering such questions from an education perspective. Delegates will be invited to share their own perceptions of the difficulties and of the promise of the '80s. It will be a time to examine critically the ideals which we profess and rarely practise. Finally, we should achieve a greater understanding of the implications of the radical view of our conference title. I suggest there is not a first, second or third world but in truth only one world; at least in this particular part of the universe.

1. Jean Paul Sartre 'Preface to Frantz Fanon "The Wretched of the Earth"' (Gibbon and Key, London 1965).

A challenge for Educators: Education for a Global Economy Environmentally Oriented

Marion R. Brown, USA

Economy — (Webster) Gr. *oikonomia*, management of a household or state. (1) management of income, expenditures, etc. of a household, private business, community or government. (2) careful management of wealth, resources, etc.; avoidance of waste by careful planning and use.

Management — the act or art of controlling or directing.

What is to be done if the direction of household management leads to destruction of the home and its occupants? The earth is our home. What is happening to it and to life on earth?

'The World Climate Conference which met recently in Geneva has flashed some ominous signals about a number of disturbing trends relating to the world climate which could have disastrous effects on the biosphere and on humanity.' These were the words of the Deputy Executive Director of the United Nations Environment Programme (UNEP), Noel Brown, when he addressed representatives of the non-governmental organizations on 14 February, 1980 at United Nations Headquarters.

Disturbing Trends

1. Loss of arable land coupled with population increase. Seventy-five billion tons of the world's top soil during the last 75 years have been lost and the rate of loss is increasing. Crop lands are being lost to urbanization, desertification, mismanagement and other types of land abuse. Latest available information indicates that as much arable land has been lost through mismanagement as has been left for production; particularly disturbing, since the world population is tending to double while the agricultural base is reduced by half. High priority is placed on balancing this equation.

2. Waste. Data on hand indicate that the world produces twice as much food as it now consumes. Food loss exists because of post-harvest inefficiencies such as improper management and consumption by pests. There is increasing resistance of pests to pesticides; resistant strains develop into resistant species while, in the developing countries, 500,000 people a year are victims of pesticide poisoning. Increased dosages of pesticides have led to multiple resistance with the possibility that all pests may eventually develop resistance to pesticides. Short generational time span of insects and rodents enables genetic adaptation in the form of resistance in a much shorter time than occurs in the human species.

3. (CO_2). A doubling of (CO_2) in the atmosphere could occur by the year 2035, if present trends and projections continue in fossil fuel use, deforestation, and the acceleration of industrialization in developing countries. The 'greenhouse effect' would result in increasing the world's temperature by an average of two or three degrees; nine to twelve degrees in the higher altitudes and the polar regions raising the sea level 15 feet. Grain producing regions could become dust bowls, coastal areas would be inundated, affecting many of the world's cities, millions of people, billions in property loss. UNEP, the World Meteorological Organization and the International Council of Scientific Unions are in agreement on the existence of the problem. Perhaps you have heard all this before, years ago, and hoped it would become an amusingly preposterous prediction, as I did. I haven't. A plan of action to include mechanisms for review and research has been developed.

4. Destruction of rain forests. The International Union for Conservation of Nature recently reported that more than 40 per cent of the world's tropical forests have disappeared.

and continue to disappear at the rate of 20 hectares per minute. One Asian country has massacred 50 per cent of its forests and used 90 per cent for firewood. Forests are critical for maintaining the moisture balance of the atmosphere. They are genetic reservoirs for the biosphere (maintaining the cycle of evaporation-condensation), furnish protection for the soil, and are vital to the world's carbon cycle. They also play an important role in watershed protection.

5. Investment. There is increasing need for the financial community to take responsibility for the kinds of activities in which they invest because they shape the social and economic order. Both multi-national and national banks are establishing divisions on environmental financing.

In all of these areas and many more UNEP, UNESCO, UNDP, WHO, FAO, The World Bank, are supporting study, research and cooperative

interaction among countries. We have now, for the first time in world history, the greatest extension of human powers through technology, enabling visions of distant galaxies millions of light-years away, or the probing of the mysteries of DNA; the revelations of the wondrous relationship of organisms (including our own) to their environment. We have the fastest and most direct lines of communications, the highest mobility. Can we meet the challenge of disseminating and building creatively on the knowledge, skills, technology and philosophies of all the world's people through education in which all the world's people participate in order to manage living well and harmoniously on the earth, our home?

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But how do you help change?

Reports from the Third World

Excerpted from: **Les Carnets de l'Enfance Assignment Children**

Published by UNICEF Villa Le Cocage, Palais des Nations, 1211 Geneve 10, Suisse

Editorial Note:

Many reports from the Third World stress the need for educational approaches which will effectively provide people with the information and skills they need to participate in the development process. They point out that, particularly for the disadvantaged, simply teaching of new techniques does not suffice. It is ineffectual because social and political constraints prevent them from utilizing new information. Education limited to teaching techniques and skills does not deal with these constraints. Too often the folk media are used in a top-down, one-way communication. Messages and scripts are centrally determined, dealing with government priority concerns: literacy, family planning, farming. They are uniform all over the country, reflecting the technical approach to development. This approach, they feel, views development as a process of teaching the poor new techniques. Listeners are passive recipients of govern-

ment messages; take no part in raising or shaping the issues; in developing the creative event.

Popular theatre was the starting point for four educational programs in Botswana for: a community education program; a resettlement program (from dependent farm laborer or squatter on large ranches to independent farming on their own land); Freirian literacy work; participatory research, drama and technology. Two education officers began an experiment in participatory education in 1974 which they found to be productive of change.

Marlon Brown

Popular Theatre as a Tool for Community Education

Ross Kidd, Rural Course Organizer,
Botswana Extension College

Martin Byram, Non-Formal Education
Research Officer, Boipelego Education
Project, Gaborone

Over the last decade there has been an increasing use of the performing arts as part of a two-way communication process in which performance is the catalyst for discussion. The purpose is no longer simply to put across information; it is to help people develop a critical awareness of their situation and a commitment to collective action. Used in this way, the performing arts can help to demystify reality by challenging people's perceptions of their situation and rejecting the false definitions which normally influence them. People are encouraged to look at their problems, work out solutions, and take actions themselves. The spectator is no longer a passive recipient of government messages; he is provoked by the performance and the educational programme to respond in an active way.

In this use of the performing arts, the performance is not the total experience. It is merely the initial catalyst for a programme of education and action. Art is used in a deliberately functional sense — not as an end in itself, but as a medium of social transformation. In this way art becomes socially relevant and part of a larger concern for the creation of a more humane and justly ordered society. It is more than 'high art occasionally toured around the boon-docks bringing culture to the deprived masses.'

This more functional and participatory use of the performing arts has been called 'popular theatre', which has been defined as 'people's theatre speaking to the common man in his language and idiom and dealing with problems of direct relevance to his situation'. It is 'popular' because it attempts to involve the whole community, not just a small elite determined by class or education. Its use of local languages and a participatory style and its attempts to reflect the audience's own situation from their perspective makes it their theatre rather than an imposition.

A powerful tool for collective problem analysis

Popular theatre can be an effective tool in community education programmes:

1) as **entertainment**, it can attract and hold the interest of large numbers of people;

2) as an **oral medium in local languages**, it can involve the poorest groups and classes who are often left out of development activities because of their illiteracy or lack of understanding of the country's official language;

3) as a **dramatic representation of local problems**, it provides a codification of reality which can be used by the participants in analysing their situation;

4) as a **collective expression and a communal activity**, it creates the context for co-operative rather than individual thinking and action — it creates the possibility for horizontal communication or peer learning, rather than top-down one-way communication.

Representation of grass-roots situations

The most important feature of popular theatre is its representation of local situations and problems (codification). It is this which makes it a powerful tool for education. People see themselves and their situation in a fresh way, and through discussion (which follows every performance), can share their ideas about the problems represented. Often this leads to practical action. It is this combination of performance and discussion which characterizes the use of popular theatre in community education programmes.

Total participation possible for local populations

Another important feature of popular theatre is that the form used is one that everyone can manage. It operates on the principle that anyone can learn to play a role, improvise dialogue, or handle a puppet. Extensive rehearsals or memorized lines would discourage participation. Therefore, instead of using a heavily scripted approach, the performances are based on improvisation, enthusiasm, and a plot line which is worked out by the actors themselves. This approach works well precisely because the actors are familiar with the issues and the situations they are presenting (since they are their issues) and develop their dialogue, gestures and action in response to each other and the audience. By keeping the form rough and simple, popular theatre can be kept within the control and use of local people — and it can therefore be used on a mass scale.

Bombs or Literacy

Mr Amadou-Mahtar M'Bow, Director-General of the United Nations Educational, Scientific and Cultural Organization (Unesco)

Remarks made on the occasion of International Literacy Day 8 September 1979.

It is with children particularly in mind (and 1979 is dedicated to children) that I greet everyone fighting illiteracy today. Like poverty, malnutrition and undernourishment, this scourge is one of the major obstacles to the rights of the child. I should like to point out on this occasion that of the 2 thousand million inhabitants of the developing countries more than 800 million are under fifteen, and that less than 4 children in 10 in those countries complete their primary schooling.

Thus the modern world, despite its enormous resources, is still unable to offer all children 'education which shall be free and compulsory, at least in elementary stages', as proclaimed in Article 7 of the Declaration of the Rights of the Child. This makes for a form of discrimination which is all the more serious in that its victims are usually defenceless.

In 1985, if present trends continued, only two-thirds of children from 6 to 11 throughout the world would be attending school. In that situation new generations of young people would go to swell the already teeming ranks of the illiterate. Universal school attendance for children and increased efforts to eliminate school wastage and adult illiteracy are the only permanent remedies for such a situation.

Some governments have taken major initiatives to reduce the most flagrant inequalities in the field of education. But much still remains to be done, and these initiatives can only fully achieve their ends if they are supplemented by others within the family and by an energetic programme of out-of-school education. If we are to make our children's future secure, we must deal with their whole

environment. Everyone knows how essential the role of parents is in moulding children's personalities, in their success or failure at school and in their eventual choice of occupation. Hence the continual raising of adults' general level of cultural and an increased awareness of their responsibilities are factors particularly advantageous to children's full development.

Conversely, an illiterate family environment is unfavourable to this development. Now at present 3 adults out of 10 can neither read, write nor count; and so they cannot entirely fulfil their role of serving their children, nor fully achieve their aspirations for their own well-being. This is a measure of the vastness of the task that lies ahead. It is only right to point out, however, that the numerous experiments carried out during the last two decades have yielded a rich harvest of data, which could bring about a fundamental change in the situation.

Increasingly urgent appeals are made at all levels (local, national and international) for functional literacy work, closely linked to the various aspects of the life of the community and calculated to elucidate its everyday problems and give it greater control over its destiny. Literacy work must also be conceived in such a way as to open up the prospect of people playing a more direct part in all the activities that affect them. It must be part of a grand design to give everybody greater opportunities for individual fulfilment, while at the same time contributing to national development. Lastly, it may be worth mentioning that where literacy work is concerned the political will of governments is a **sine qua non**, as are all the energies of a nation. But the efforts of national governments must be supplemented by international solidarity, for the countries in which illiteracy is rife are also those which live in poverty, sometimes extreme poverty.

In this connection I should like to stress the key role that universities can play — starting by prompting student youth, which has the advantage of full access to knowledge, to devote some of its energy to the fight against ignorance. At the international level, universities in the most developed countries could also play a part in this movement, in particular by supplying the others with the material and technical resources needed for literacy campaigns. They could even defray the cost of organizing these campaigns in specific areas or regions.

In this way they would be giving invaluable support to those governments which, despite their limited means, are doing all they can to put their resources at the service of literacy work.

For all that remains to be done, there is need of a great surge of international solidarity around them. The financial and material assistance that some countries are already giving to those in which illiteracy is rife is in this sense an example that deserves to be encouraged and emulated.

I hope that the Third United Nations Development Decade may be a supreme opportunity for the international community to commit itself unreservedly to this cause. But in particular I hope that Disarmament Week organized by the United Nations from 21-30 October 1979, may be used to give concrete form to the specific advantages that could accrue to literacy work from any slowing down of the arms race.

In this connection I repeat my appeal to the nineteenth session of the General Conference in Nairobi. I still await the initiative of the first government willing to give Unesco the price of a modern weapon of war to be spent on a major literacy campaign.

To fight illiteracy is to pledge oneself to establish greater justice among men and among nations, and to respond to one of the loftiest ethical demands of our time. Unesco is working to the utmost of its ability alongside those who are committed to this struggle, on which in so many ways mankind's future depends.

Trends in Education — some comparative perspectives

Keith Watson, University of Reading School of Education, UK

The 1950s and especially the 1960s will go down in history as the Age of Educational Expansion or the Age of the World Educational Explosion because of the enormous increase in educational provision. Between 1950 and 1970 the rich countries saw an expansion of enrolments from 148 million to 233 million, chiefly at secondary and tertiary levels, while during the same period the developing countries of the Third and Fourth Worlds saw an expansion from 73 million to 249 million, much of which has taken place at primary level(1). The number of buildings, teachers, books and other resources likewise increased at a phenomenal rate.

The reasons for this educational explosion were various. The period was an age of idealism and optimism. Education was believed to be an essential ingredient for economic development especially in the Third World. It was only later that it was realised that education need not be synonymous with schooling and should not be seen in isolation from other sectors of the economy. The UN Declaration of Human Rights, Article 26 of which proclaimed education as a basic human right, influenced many national constitutions and education acts in the post-independence era. In the more affluent nations of the world educational expansion was believed not only to be 'a good thing' in its own right but it was

expected to lead to improved economic performance and growth. Planning educational expansion in accordance with the needs of the economy became fashionable in the USSR, Eastern Europe, France and many African and Asian countries. How far educationists were swept along by politicians and economists is hard to tell; how far they generally did believe there was a direct link between educational investment and economic growth is also hard to tell. The fact is that, fanned by increasing population growth, rising parental and political aspirations, concern for greater equality of educational opportunity, and a belief that at least basic education should be offered to the World's population (2), over 40% of whom in the Third World countries are of school age (i.e. below 15) the world has witnessed the most phenomenal educational expansion that is ever likely to be seen. Now, in the 1970s the optimism is fading and the 1980s loom as a period of uncertainty.

Education in the Melting Pot

The point is that education is in the melting pot. Never has it been so widely discussed, criticized, scrutinized, attacked and reformed. Never before has there been such a plethora of conferences, reports and commissions at local, national and international level. The place of education and its role in society is being questioned and there is a growing concern for quality, for a return to an emphasis on basic standards of numeracy, literacy and oracy. Some views are highly critical (3); others are radical, even revolutionary (4); yet others are conservatively reformist. This questioning of the place and purpose of education in society, the suggestion that alternatives to schooling should be seriously considered, is, I believe, the single, most noticeable and important trend in recent years.

Some of the questions being asked are both fundamental and necessary. What is schooling for? Who should be educated? How? and for how long? Can the heavy burden of expenditure continue as at present? Can or should schooling be made more relevant to society's needs? How can education be made more efficient and more ac-

countable? Is equality of educational opportunity a myth or a possibility?

Interesting though these questions are it is even more interesting to see why they have come about at this time since they indicate future directions for education in the 1980s. I believe that there are three main reasons:

1. Financial considerations

In the West this takes the form of asking the question, are we getting value for money? In the developing countries the question takes the form of asking can we afford more of the same? though in the light of inflation and oil price rises some Western countries are also asking the same question. Educational expenditure rose in the twenty years following 1950 by 121% in the richest countries, but by only 13% in the poorest group of countries; a gap of enormous, almost obscene, proportions. Now most countries are reconsidering whether they can continue to spend as much of their budget on education (26% in France, 33% in Mali, 21% in Singapore). The question of charging fees, at least at secondary and tertiary level (on loans at tertiary level) is being seriously discussed in a number of countries.

2. The population crisis

While all the advanced industrial nations of the world except South Africa, Japan and Ireland (5) are coming to grips with falling birthrates, most Third World countries still have an average annual increase of 2.5%-3%, with the result that by the end of the 1990s over 60% of their populations will be of school age. The rich countries are now grappling with the problems of school closures, teacher redundancies, cut-backs in resources etc. The poorer countries on the other hand are faced with the realisation that even if school provision was to continue at the present rate of expansion there would be more children out of school than in school by the late 1980s. In either case some critical questions are having to be asked.

3. The sense of failure

There is another aspect of questioning — a growing belief that existing school models have failed and that their ability to change society is limited. Sweden is often held up

as an advanced society which has sought to bring about social engineering through comprehensive reorganisation yet even here there has been an inherent resistance to change. Coleman and Jencks(6) in the USA showed how unduly optimistic had been the faith that schooling would equalise opportunities and bring about social reform, and in spite of massive investment in education in Third World countries too many remain socially and economically under-developed. It is little wonder that some harsh questions are being asked. Yet in spite of, or because of these criticisms and questions school systems survive and within them are four noticeable trends — (a) Moves towards greater democratization and equality of opportunity. (b) Concern for greater efficiency and accountability. (c) Attempts to make education relevant to the needs of a particular society. (d) Adaptations of the school curricula to recognise our multi-racial and multi-cultural world.

Democratization and Equality of Opportunity

'Democratization' has never been defined clearly. It would appear to be a French term used by UNESCO to imply greater opportunities for pupils at the same time as allowing greater parental and student participation in the running of institutions. During the 1960s the massive Coleman Report in the USA showed that regardless of the rhetoric, schooling in America was basically inherently unequal, at least for blacks, Puerto Ricans, Roman Catholics and the urban poor, chiefly as a result of different levels of funding by local school boards. Following on from this indictment federal funds were made available for compensatory education programmes in urban areas, though as Jencks was to show(7) many of these were a failure because not enough consideration was taken of the surrounding environment in terms of housing, job opportunities, etc. The same could be said of Education Priority Areas in the UK following on from the Plowden Report of 1967.

The real longterm attempts at equalizing opportunities, however, have rested in moves to develop comprehensive schooling, how-

ever this may be defined. In Scandinavia and Eastern Europe it has meant the extension of compulsory schooling to the school leaving age. In the UK it has meant the abolition of selective secondary education. In Germany and France it has involved the introduction of a non selective middle stage following the primary level. The same is true of countries like Thailand and Malaysia. In all cases however, the philosophy has been to postpone selection as late as possible.

Closely linked with this postponement is the trend towards developing new forms of post compulsory education and even comprehensive tertiary education(8). Already we are seeing new structural forms in the UK and much of Western Europe(9). No longer are courses simply offered for the academically able who hope to proceed to University but practical, vocational and remedial courses are being offered either for pleasure or for possible future employment. Such is the pattern of Community Colleges in the USA and Canada and such are likely to be developments in Europe as employment and uncertain economic patterns unfold during the 1980s.

Only West Germany and Denmark have gone far along the lines of developing comprehensive tertiary education embracing all post secondary institutions into the umbrella of the *gesamthochschule* with equivalent recognition of courses, qualifications and teachers, but several countries have progressed along the road offering lifelong education or 'education permanente'. In Sweden for example 20% of places at University are reserved for adults or for those who have been employed for some years. The reason is obvious: in 1970 only 9% of the population over 20 had had more than six years of schooling. Russia has a similar policy, though as much for political as for economic reasons. In France every firm with 10 or more employees must make a contribution of 1% of the wages bill to a government fund so that education can be provided for adult employees. By law all employees aged 18 or over must be given 2 weeks paid study leave every two years. A similar situation prevails in several German *Länder*. The British contribution to this field of education has been

significant. Not only have patterns of extra mural classes and adult classes been copied in many parts of the world but the Open University approach is being copied in Japan, Pakistan and Australia amongst other countries.

In spite of the doubts and uncertainties about much of our present world it would seem therefore that the trend towards comprehensivisation, postponement of selection and the development of education permanence and alternative approaches for drop-outs or late entrants is likely to continue during the 1980s.

Efficiency and Accountability

After all the experimentation of the past fifteen years or so there is now a clamour for a return to ensuring that the basic skills of literacy and numeracy are taught before peripheral subjects. There are no doubt very good reasons why an integrated approach should be used in certain areas of the curriculum, why team teaching should be used for particular topics, why modern mathematics should be taught, why the oral/aural approach to languages should be developed and why open plan schools offer greater freedom and flexibility, but many parents are suspicious because they do not understand and because these things have not been explained to them. In these situations schools have only themselves to blame for poor parental liaison and for seizing too many new ideas too readily. The result is that we are now witnessing a reaction against much of the experimentation of recent years. In the USA this has taken several forms. Some groups demand the removal of music, art and all 'enrichment programmes' from the curriculum; others demand the establishment of criteria by which they can measure the efficiency of schools and other educational institutions. In New York State attempts have been made to establish criteria for Competency Based Teacher Education (CBTE) (10). In a number of Third World countries (e.g. Zambia and Malawi) modern mathematics have been rejected as inappropriate to the needs of the mass of the populace and even in revolutionary societies like China there has been a reaction against the ex-

cesses of the Cultural Revolution and a return to a more traditionally academic and less political curriculum. Examinations were even reintroduced both as a means of selection and of assessment in late 1977.

In Tanzania, Angola, Cameroon and the Philippines concern for educational efficiency has taken the shape of developing community schools involving both young and old alike in rural areas in agricultural and building projects as well as in more traditional 'subjects', though many Tanzanian head-teachers feel it necessary to open 'Saturday morning' schools in order to cover the basic groundwork in mathematics and language so that their pupils can successfully take the examinations!

Concern for efficiency in Western Europe has been linked with the whole question of teacher education and the debate as to how best teachers should be trained. So far most of the action has taken the form of structural reorganisation so that much teacher education no longer takes place in monotechnic institutions but in polytechnic ones where would-be teachers rub shoulders with student social workers, nurses and accountants. As yet there has been too little concern to introduce training for mixed ability and mixed racial classes, though this must inevitably come.

With demands for better standards and with good teachers sitting unemployed on the sidelines and weak or incompetent ones still in the classroom, pressures for accountability and limited but renewable tenure are bound to increase, as are demands for lay participation and involvements in the running of schools. In the USA and Canada limited tenure and school boards and superintendents answerable to the electorate have long been the norm. In France, Germany and Denmark parental representation on school councils is statutorily recognised (11). In Scotland the General Teaching Council acts as a professional watchdog over recruitment and discipline. In England and Wales the 1977 Green Paper and the Taylor Report on Governing and Managing Bodies in Schools (12) touched upon both accountability and participation though how far the implications of both issues have been thought out is debatable (13).

Ironically, however, the concern for greater efficiency and accountability of performance is likely to increase during the 1980s precisely at a time when professionals have their backs to the wall because of financial cut-backs. At present this is largely a Western phenomenon but within a generation it will have spread to many Third World countries as well.

An education relevant for society's needs

In spite of cultural differences, schools in Reading, Rome, Rio de Janeiro and Rawalpindi, Singapore, Seattle or Sydney are remarkably similar. There are desks, blackboards, noticeboards, teachers and pupils. It is this very similarity that has infuriated many radicals who believe that such a situation is a nonsense and that much of what goes on under the name of education is irrelevant to the real needs of many societies.

To some extent this is true. Figures put out by UNESCO and the World Bank would indicate that alternative approaches must be looked into if the mass of the world's population is to receive some form of education since future projections show that more will be out of school than in School by the end of the century. Because 80-90% of the world's population live in rural areas it is here that the need is often greatest. The policies of big international agencies during the 1970s have been to put aid into education in these areas and to pressurise governments to do likewise. We thus see a trend towards extending basic education to adults and children in rural areas especially (14) by whatever means possible — TV, radio, extension, workers, new formal training programmes — thus ensuring that the bulk of the population at least have the chance to acquire the rudiments of reading, writing and number work, the concepts of health, hygiene, baby care and home economies. Often linked with this approach is the growth of community education which seeks to relate educational activities both in and out of school with the needs of the local community. Experiments along these lines are taking place in Tanzania, Kenya, Cameroon, Colombia and the Philippines. While the Third World understanding of community education is often very different from concepts in Eu-

rope or the UK, here again I believe we will witness a renewed interest in trying to make schools a part of the community to which they belong and which they reflect. (An added reason, of course, is to ensure that schools are more accountable to their local community for their actions.)

John Dewey in the USA earlier this century was likewise concerned that schools should be both a window on life and a preparation for life, and he tried to ensure that the curriculum had this stamp of relevance. Today we can see a similar trend in certain subject areas e.g. environmental studies, local history projects, vocational courses — though there is always the danger that these become too localised. Certainly in the industrial nations there is growing concern that much of what is taught in school should have a bearing on employment, even if during the current recession this is in short supply. Some UK schools already have bridge or link courses with industry and local trades/crafts during the last year of schooling. In Sweden it is compulsory to undertake some kind of work during the last year at school. In West Germany, Austria and Switzerland basic craft training, even apprenticeship courses are offered in school. In China children are part of the production unit and are engaged in small manual tasks from a very early age. In most of Eastern Europe a similar principle of combining study with practical work obtains though much of the practical work is carried on in farms or workshops attached to the schools. Those who believe that education is for individual fulfilment and not a preparation for the economic needs of society will be appalled but the increasing complexity of society and the increasing costs of education mean that links between school and employment are likely to increase.

Preparation for a multi-racial world

If nothing else the oil crisis has highlighted the growing interdependence of one nation upon another. The issue of the Vietnamese refugees in South East Asia is one that affects the world's conscience and is the concern of many nations, not least those which have had a colonial involvement in that region. The resurgence of ethnic nationalism amongst

many groups of people including Eritreans in Ethiopia, Basques in Spain and Moluccans in Holland is a growing worldwide phenomenon. Most West European nations, because of new immigration patterns during the past 15/20 years, now find themselves multi-racial and multi-cultural(15). As the new settlers move from their ghettos into society at large Europeans will become increasingly aware of their culturally plural societies. Too often in countries like England the question of the best form of education in such a situation is mostly evaded because only 4% of the population is non-white and the non-white settlers tend to be confined to cities like Birmingham, Bradford, Walsall and Wolverhampton.

In a recent survey undertaken for the Ministry of Overseas Development in Britain into attitudes to development and the Third World, it was found that attitudes were insular, ethnocentric, based on ignorance and misunderstanding(16). Unfortunately such an indictment would apply to much of North America as well as to much of Western Europe. This situation cannot continue. The growing interdependence of the world, the growing complexity of world problems, the economic and social issue of development and the growth of culturally plural societies demand and necessitate changes in school curricula (in subjects like history, geography, economics, languages and literature) which recognise this changing world order. Pressures during the 1980s will bring these changes about however conservative the society.

Inevitably therefore, many of the trends and developments that have evolved during the 1970s, democratization, accountability, concern for standards etc., will continue in the 1980s but they will continue with a different focus and against a much more uncertain and unsettled background. Herein lies the challenge for all those concerned with education and concerned for a better deal for our children.

KEITH WATSON

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Keith Watson has worked in industry, schools and university. He worked for 10 years with or for the British Council and has served in Poland, Bangladesh, Thailand and London. He did his doctorate on Education in South East Asia and is currently lecturer in comparative education at Reading University School of Education.

Educational Growth and Educational Disparity

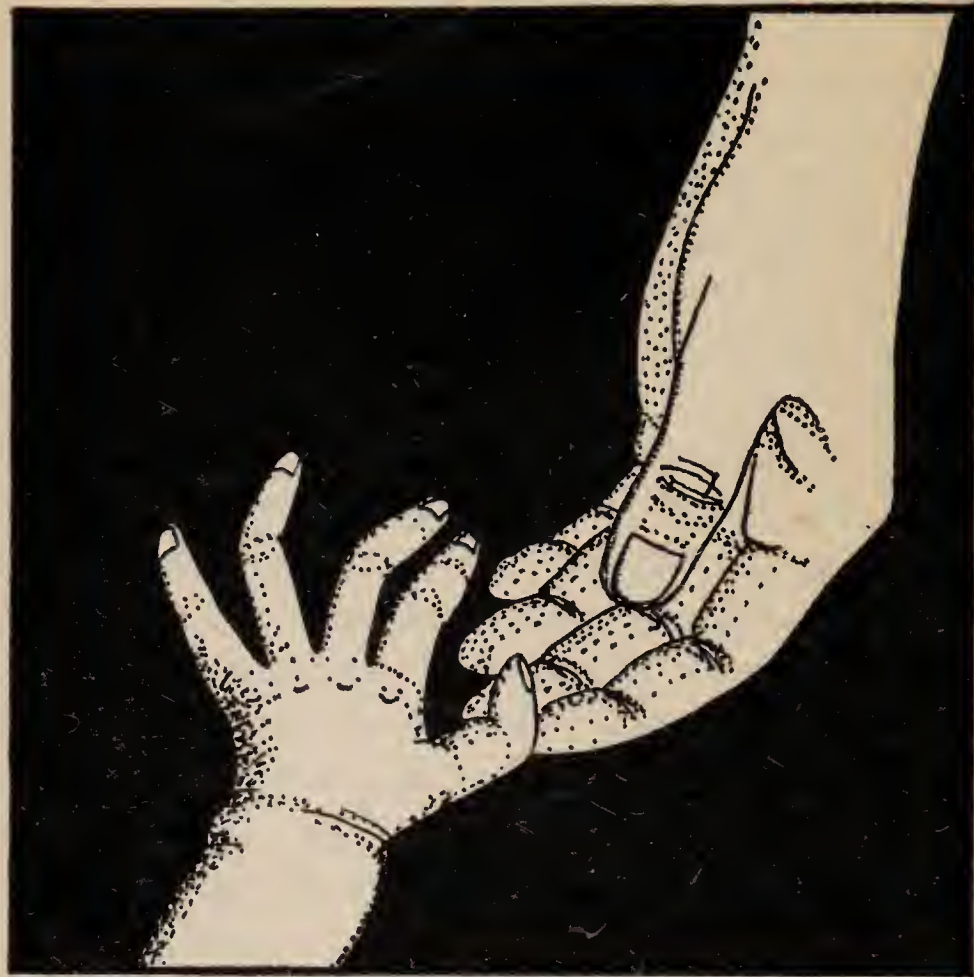
Johan Galtung, Christian Beck and Joannes Jaastad, University of Oslo

This report of research was selected for publication here because of its direct relevance to the theme chosen by our editors for this Conference issue, the effects of national and world economies on education, with a UNESCO point of view. The wisdom of their choice becomes impressively evident as the reader becomes aware of the bearing and far-reaching implications it has on the theme of our 1980 International Conference.

Encapsulated within national ideologies and social forms, we have sought to promote international understanding, empathy, acceptance of each other's differences. Meanwhile, literature proliferates in the expounding of national social forms and the merits and demerits of their respective economies and educational systems. We have not yet worked together enough as educators to challenge our respective national assumptions with systematic studies of the world's storehouse of diverse economic and social forms in relation to their human educational outcomes.

There is a dearth of reliable research across cultures on the relation between economic structure and educational structure; on who shall have access to education at what level, through what process, toward what outcomes; on the relation of access to process, to outcomes. This neglect of developing world perspectives on concerns that are shared by all societies exists despite the fact that there is an immense reservoir of valuable, pertinent data collected by the Offices of Statistics of the United Nations which is available to researchers.

This project carried out by Galtung, Beck and Jaastad is unique in being one of the first studies utilizing UNESCO data from 86 countries to test theories and hypotheses in this problem area, as they have defined it. As the authors point out, each social form tends to generate its own 'truths'. Testing is needed of these national 'truths' in relation to observable outcomes; observable out-



comes in relation to desired outcomes; assessment of alternative outcomes in relation to goals for the individual, the society and for mankind.

The purpose of their project was to study the problem of educational growth and educational disparities within and between nations: how much difference exists between those at the top and those at the bottom of the educational ladder. The term 'educational disparity' was defined as educational inequality and was clearly differentiated from educational injustice, and inequality of educational opportunity. The researchers interpreted educational inequality as 'roughly, that all members of the society above a certain age or in the same age group have more or less the same educational level, be that level low or high.' This led them to ask a question challenging a primary assumption: 'is educational disparity [inequality] a problem at all — or, positively formulated, is educational equality a goal?'

Systematic exploration of these complex matters required theory building and testing. The underlying theory they developed was

based on two pillars: a theory of ability and a theory of economic structure. They believed both were needed because both are inextricably related to any theory of educational disparity, and particularly to the problem of whether educational equality is a goal or not.

Theories, methodology, analysis of data, and results are meticulously presented. The report is replete with tables, figures, graphs and charts. Discussion of findings and conclusions are thought-provoking and whet the desire for more. Since the report cannot be fully presented here, excerpts have been selected to enable the reader to grasp the import and significance of the study as a basis for educational direction and guidelines for action in relation to present and future consequences.

Marion Brown

The empirical fact, as is evident from a glance at educational statistics, is that there is educational inequality. Most people probably see this not only as unavoidable, but also as desirable. The ideology of educational justice, however, prevails, and as a consequence of that many people undoubtedly would say that there should be no educational discrimination based on such external variables as the four mentioned (class, sex, nation, race — and the recent concern with continuous adult education would make one add age to this list). But [they would say] there should be discrimination on the basis of internal characteristics, referred to generally as 'ability.' More specifically, there is the ability referred to as 'intelligence.' Let us define it as 'ability of symbolic manipulation,' something which would be particularly high in mathematicians, symphony composers and for others who handle highly complex, abstract systems according to complex rules. In general, it would be thought of as something scientists could hardly do without, at least if science is conceived of as it usually is nowadays. Any society which wants to develop can therefore justify not only the detection of the most able, but also the provision to the most able of more education than is given to the rest. Hence, no educational equality.

One could now spell out a number of educational ideologies in some detail. At one

extreme would be the thesis that ability in general, and intelligence in particular, is heredity-based, is constant over time for a given individual, and different between individuals — which is, roughly, the original Binet-Simon position. At the other extreme would be the thesis that ability in general and intelligence in particular is environment-based, changing over time for a given individual and potentially about the same for all or most individuals — which is, again very roughly, the present [1973] Chinese position. Between them there is room for many other educational ideologies — six if one should proceed by the simple combinations indicated by the three dichotomies just made use of (heredity/environment; constant/changing; different/same).

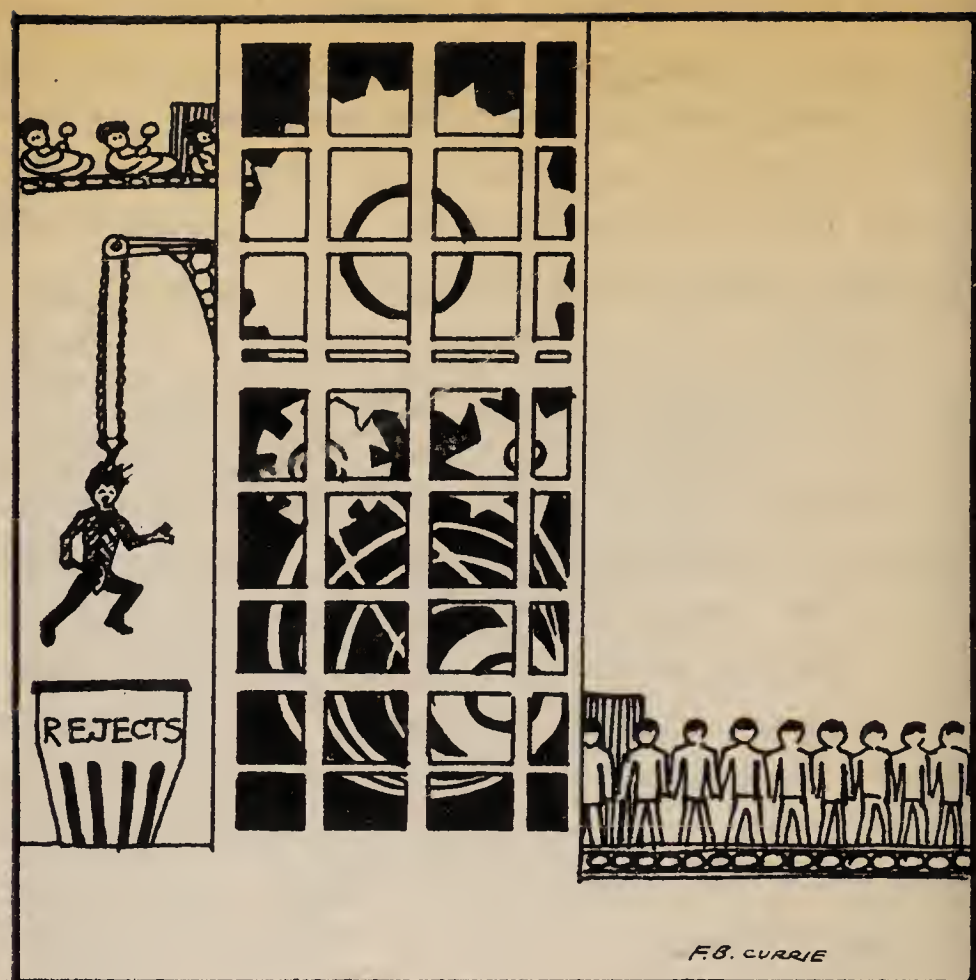
For instance, there is the idea that ability is essentially inherited, but only in the form of a potential, or an upper limit for each individual, so to speak. The manifest ability level may show great variations through time. This may or may not be combined with the idea that this potential is essentially the same for everybody.

Then there is the idea that ability may be essentially shaped by the environment, but in a way reminiscent of the role usually attributed to heredity. The idea would be that it is the first encounter with the environment that matters, from the pre-natal impression of the womb to the first childhood years. The first encounter may take the form of an 'imprint' that shapes all aspects of the human personality, often in an unmodifiable way — at least after the first N years of life have passed. With higher N there is obviously higher optimism when it comes to modifiability. But the idea may still be that although ability is environment-based, 'environment' is such a complicated web of factors that it can never be made similar enough for individuals to turn out sufficiently similar in ability. The many 'early childhood deprivation' theories fall in this category.

In short, there are many views, begging the question as to which is the 'correct' view. The assumption is often that an answer can be found to this question by means of an intricate empirical study based on an adequate factorial design and sophisticated

analysis(1). But that would disregard the intimate connection between educational ideology and social ideology in general. Thus, imagine we distinguish, very roughly, between three social orders(2) 'conservative', 'liberal' and 'communal' — where conservative society is vertical with social position based on birth ('like father, like son'), liberal society is vertical with social position based on some degree of achievement, and communal society is more horizontal, egalitarian. It does not take much reflection to see how educational ideology develops so as to fit social ideology in general. This, a conservative society where one's station in life is largely determined by birth does not have to be based on heredity of privilege; it can be based on a theory of heredity of ability. The assumption would have to be that parents high up are high in ability, that the correlation between generations is relatively strong, at least strong enough to differentiate, and that there is little change through life in ability level or at least not in potential ability level. The most pessimistic educational ideology is ideal for conservative society.

A liberal society is based on more mobility, on 'achievement', but is also vertical. Obviously the most pessimistic educational ideology will no longer do; there has to be some leeway. The basic assumption — that individuals differ in ability — has to be maintained as a rationale behind social verticality, as the basic reason why one should invest more education in some than in others (and afterwards give them more status, more income, more power). But social ideology demands that the correlation between generations is lowered. The idea of heredity setting a ceiling for the potential is useful here, especially when contrasted with the different willpower of individuals to exploit their potential. The idea of early childhood environment as a basic determinant is more dangerous, for what would happen if one succeeded in equalizing environment (including prenatal) by means of some kind of environmental engineering (assuming this to be more easy than genetical engineering)? No difference in ability any longer, hence no rationale for verticality!



The proponents of a communal society would want people to be equal, not only in what they have (the consumption side), but in what they do (the production side). In order to obtain this they would promulgate an educational ideology based on the inherent equality of people (in terms of ability). Hence the educational ideology would have to be environmental, change-oriented and fundamentally similarly-oriented.

Each social form, hence, will tend to generate its own 'truth', and the choice between these 'truths' cannot be on the basis of social ideology. To study the link between heredity, ability, schooling and social position in a liberal society (and they are the societies that among other things also produce social science) is meaningless in an absolute sense, but highly meaningful if one wants to know what educational ideology best mirrors social reality in that type of society.

In short: if one wants an egalitarian society, a certain theory of ability is useful and one has to act so as to make the theory become not only a reflection of ideology, but of empirical reality. The simplest theory would be the one mentioned: abilities differ at a given moment, between people, but are essentially and potentially the same. Hence the environment should be made not only similar but stimulating so as to give all a chance to develop, and to give all about the same

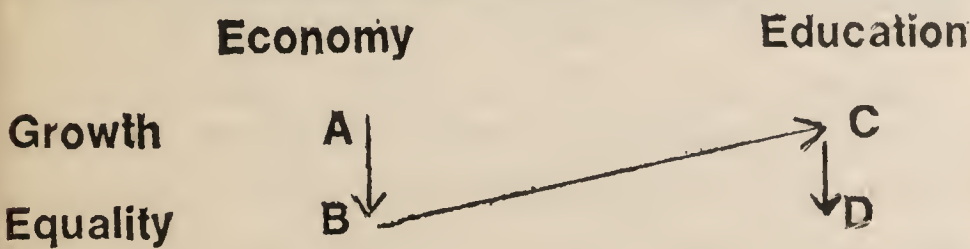
chance. The assumption, then, would be that differences become insignificant relative to the growth potential of everybody.

Thus, the problem is **not** whether abilities are the same or different, but what follows if one assumes them to be basically similar, at least potentially. Under this assumption educational equality may become meaningful as a goal. But the reason for this can only be seen by placing education in a social context, by relating education to production and class allocation.

A theory of economic structure

This section will consider the four problems indicated in Table 1:

Table 1. The four fields of enquiry



The four problems will be designated as A, B, C and D. They are related to each other, and we are particularly interested in exploring the social history of these problems as indicated by the arrows, starting with problems of economic growth and ending with the topic of this paper — problems of educational equality.

Economic growth has conventionally been tied to the idea of processing, i.e., of imprinting some type of cultural form on what is extracted from nature. The degree of processing and the degree of marketing, rather than degrees of fundamental need satisfaction, have been taken as indicative of economic growth under the banners of industrialization and trade(4). This has been done by moving the three classical production figures, capital (goods), (raw) materials and (raw) labour together in one place.

Three factories are coupled in series, so that the output of one can be the input of the next. In the first stage the inputs are (very) raw materials and (very) raw labour [as may be found in a simple type of extraction industry]. The output is then the input of the next factory, for instance, the output of a steel mill may serve as the input for a car factory. At

the end the output is highly processed and marketed goods, and also highly processed labour — here also in the sense that they become increasingly skilled in the process.

The higher the level of processing, the higher the 'economic growth' in some countries of the world. But this process has been accompanied by economic inequality between and within countries, highly correlated with where the country or the person stands on the division of labour as to degree of processing. Although economic growth takes place, economic inequality tends to persist. A-problems have been solved in some countries at the expense of creating B-problems. [Economic growth leads to problems with economic equality; this leads to educational growth where education prepares people to work at different levels; this leads to educational inequality. Ed.]

In an effort to strike a balance between A-problems and B-problems, one of the remedies suggested has for a long time been educational growth; the tackling of C-problems. More precisely, the idea has been that the production process itself will not generate economic equality. On the contrary, it has been argued that in order to carry out production, in the sense of processing, somebody has to do the more difficult things than others do, that this requires more education, and that they have to be rewarded accordingly. With educational growth more people will have higher levels of educational attainment and hence will be in a position to perform the tasks in the production process that are better rewarded. If there is a limit to how much workers can earn from participation in the production process, particularly when they are unskilled, there may still be an opportunity for the individual to climb higher on the educational ladder.

It should now be pointed out how similar the structure of the educational institutions is to the structure of factories, a similarity reflected in the many references to schools as 'factories', to the education 'industry' and so on.

There is a difference between economic production and education production: in the former semi-processed goods, the output of lower stages, are very often valueless unless

they can serve as inputs for higher stages; whereas in education production each institution has a double function. On the one hand it hands over its output to the next institution, but usually (except for high school?) also produces its own finished product. As a matter of fact, if the two processes are coupled in parallel with each other, as they are in most societies, then it is very clearly seen how they can be attuned to each other: primary education produces people who can work in the primary sector of economic activity, the secondary level people for the secondary sector, etc.

The basic point

And that is the basic, if not very original point: there is an intimate correspondence between economic production and education production. If economic growth is seen in terms of processing and processing is carried out by means of division of labour involving unskilled labour, skilled labour, scientists and other 'professionals', then the education system has to turn out people roughly in the proportions induced by this division of labour. And this is, of course, where class comes into the picture, rationalized by the idea of inherited and basically unchangeable intelligence.

We mentioned above that educational growth could be seen as a way of alleviating the tensions arising out of economic inequality. But, with increasing educational growth, structural imbalances will result unless something is done with the economic production system. People processed to the level of tertiary education will want to work in the tertiary sector of economic activity, or in the tertiary segments of the secondary sector. If these sectors do not expand, the result is an unemployed intelligentsia or an intelligentsia taking jobs beneath their educational attainment. In the latter case there are many possibilities: one of them is to leave one's own country and take the jobs for which one is trained in other countries where these jobs are available — that is known as 'brain drain'. Still another possibility is to go into the political system (instead of the economic system), for instance by engaging in revolutionary activities.



Since most or all of these consequences will be unwanted by the designers of economic and educational systems in a country, efforts will be made to change the economic system so as to balance it better with a new educational system. This can be done by making the production process less labour-intensive, more capital-intensive and research-intensive. And this, in turn, raises the important question: What happens to all the tasks that cannot (at least up till now) be automated — who will do the menial tasks, who will carry out the extraction from nature, for instance? Answer: move in workers from new peripheries to the places where these processes take place, or move the processes themselves to the workers in these peripheries. Whether one has foreign workers from poor countries doing simple work in factories in rich countries, or workers in poor countries doing simple work in factories in rich countries, or workers in poor countries doing the same jobs in foreign-owned factories in their own countries does not make much difference from this point of view. In either case one's own population is permitted to move up on the educational ladder, leaving the simpler tasks to others.

Ultimately one might end up with the world divided into three types of countries: at the bottom, countries with primary education doing extraction work; in the middle, countries up to the level of secondary education

(vocational schools included) doing simple processing; and at the third and top level, countries where everybody is a university graduate and working in highly research-intensive industries.

The need for international studies

At this point it becomes obvious that it is meaningless to study educational growth in isolation, one country at a time. There is an international division of labour just as there is a division of labour inside a factory, and this international division of labour has both as its cause and as its consequence fundamental disparities in educational attainment between nations. Since all experience after the war by and large seems to indicate that the international division of labour has strengthened, even increased (in the sense that the difference in degree of processing between top and bottom countries is increasing), one should predict, off-hand that the average educational levels between top and bottom countries would be diverging. The rich countries need more specialists, but they need them in their own countries — not in the poor countries.

Disparity within countries

Will the current education system also have a tendency to produce educational disparities within countries? It is likely to do so, for what has just been said about international division of labour between various sectors of economic activity also applies intra-nationally: the most advanced processing takes place in the centre of the country, the extraction takes place in the periphery. But it is not inconceivable that we are entering a period in international economic life where most of the differences will be located between countries and relatively little within them, at least within the most developed countries. The reason for this would simply be the high level of fluidity in the means of communication, transportation and education in the richest countries, permitting a degree of mobility, even homogenization, within countries unattainable at present in the world at large. Everybody will move to the places of higher learning. Geographical borders between rich and poor countries may therefore

be increasingly associated with steep economic gradients, and highly compatible with strict international division of labour. The emphasis here is on international; if there are exceptionally educated people in the periphery nations they may be eased upwards, upon invitation of the rich nations, on their own initiative, or both. Thus, the system has sorting mechanisms for the more refined sorting not already built into the educational systems.

However, even though nations on the top of the world in terms of division of labour may tend towards educational equality (at a high level), in empirical reality they are certainly not likely to do so in the near future. The simple reason for this is that a country like, say, Norway, does not need two million engineers and scientists. She may need more than she has today, but the productivity of one is so high that given some ceiling or anybody's imagination where production is concerned — for instance, the ceiling imposed by ecological constraints — there will be a limit to the number of engineers and scientists even in a completely automated, research-intensive economy. And what would then happen to the rest of the population? Would they pursue higher studies simply for their own cultural benefit — or would they rest content with primary and secondary levels of education? This is for the future to see. Today's expectations would be that rich nations would strive forward to educate higher numbers of people far beyond traditional tertiary education, caring less what happens to others. And the net result of that would be to produce an education distribution with more difference between, say, quaternary education and lower secondary education than that found formerly between lower tertiary education and primary education or before that between secondary education and no education at all. Net result: with educational growth there will also be increasing disparity within countries — C problems lead to D problems.

In short, we would expect a general tendency right now towards an increasing disparity within and between countries where education is concerned. The rich, industrialized, nations will do their best to produce ex-

tremely well-qualified elites to be at the top, not only of their own systems, for the production of economic goods and political decisions, but also at the top of global institutions for similar activities — such as multinational corporations and international organizations.

By now it will have become much clearer why we see educational equality as a goal, even an important goal: it is simply because educational disparity is an important element in the social and economic inequalities between countries, within countries — even within factories for that matter. The thesis is not only that we have an economic system engaged in processing and based on division of labour (where processing is concerned) between countries, within countries — and within factories, and that we have an educational system geared to this reality; it is also that because we have this educational system and this reality of educational disparity, economic division of labour becomes a necessity in order to employ the right quantities of the right qualities of labour. The systems of economic and educational production are geared to each other. Anyone concerned with decreasing the gap in one should also be concerned with decreasing the gap in the other, for although the economic system is dominant, there is also a causal arrow in the other direction — or so we assume.

Results

[The researchers' analysis of data showed that the higher the educational growth the higher the disparity. This conclusion held for three measures of disparity, and was not affected by switching from one age group to another. Educational growth as it is known in the world today does not lead to educational equality. Ed.]

Roughly speaking, the nations divide as follows:

Type I — Developing countries in Asia and Africa — [low on both educational disparity and growth].

Type II — Nations in South America and, as an extreme case, South Africa — [high on educational disparity, low on educational growth].



Type III — More developed countries, headed by USA, Canada, Soviet Union, Israel and Japan — [high on both growth and disparity.]

Type IV — Very few countries observed in this group — [low on educational disparity and high on educational growth].

The question now is: to what extent do these data confirm our hypotheses to the effect that there is increasing disparity in educational attainment between developed and developing nations; increasing disparity in educational attainment within developed nations and increasing disparity in educational attainment within developing nations?

These hypotheses are all of a dynamic character, postulating increasing disparity in education in all the countries under study, and also between certain groups of countries. Consequently the hypotheses should ideally be tested at a diachronic level, but, up to now our analyses have been carried out at a bivariate, synchronic level only. But our data nevertheless seem to support the hypotheses, for the data show that high educational attainment is related to high educational disparity (thus, Type IV above is empty).

[It was further found that there was a pronounced correlation between educational attainment and educational disparity. The researchers then asked: what brings it about?

in the theory outlined by them a relation between education and economic structure was indicated:

- the higher the level of processing raw materials, the higher the proportion of the working force with higher levels of education.

- the higher the proportion of the working force with higher levels of education.

- (1) the higher the average level of education.

- (2) the higher the educational disparity.

Finally, results were summarized: 'countries tend to separate into those that have a higher level of processing built into their economies, combined with educational growth and educational disparity, and those that have a lower level of processing in their economies, combined with much less educational growth, but also with less educational disparity; economic growth [in the meaning usually applied] has not only been accompanied by economic inequality but also by educational growth and educational inequality — and the latter seems at present to be increasing both within and between countries.']

Assessment of Access, Process and Outcomes in Relation to Social Goals

What happens right now seems rather to be that the countries left behind, by and large, are trailing behind at a snail's pace, along the same track where at the moment the two super powers, the United States and the Soviet Union, are in leading positions (together with some others). For every move the bottom countries make (for instance, by making primary education obligatory in practice not only in theory, or by having some small expansion at the secondary and tertiary levels), the top countries would move even more, into concepts of life-long education, practically speaking obligatory secondary education, tertiary education for more than half of the cohort, and quaternary education for a sizeable fraction of the population. As we have argued in the first sections, this stands in a significant, if obvious, dialectical relationship with levels of processing in the production system.

The point here is that not only does participation in international division of labour at a high level presuppose a correspondingly high level of education; this also holds vice versa. As educational growth takes place, within all countries, elites will emerge for whom only the higher levels of processing in the production system will be relevant, and it will be in their interest to keep a certain percentage of national and international populations relatively uneducated so that they can occupy lower positions in the same division of labour. Thus these two systems feed into each other and constitute a vicious circle built around the verticality of our present world system.

One could, however, imagine that this total system now runs into such difficulties that there will be . . . 'precipitation' so to speak into the missing Type IV. Thus there are consistent reports from the most developed countries to the effect that there is a certain fatigue, not only in connection with economic growth, but also in connection with educational growth for economic purposes (5) and (6). One could imagine that increasing numbers will drop out of college and universities, particularly of professional schools, and declare that 'enough is enough'. One could also imagine that the idea of education would not be given up, but would take other forms than schooling — and schooling is the aspect of education that our data and our analysis capture, not the much broader phenomenon of education as such, including self-education, education with no professional purpose at all, education for self-expression, for self-enrichment.

At the same time one could also imagine that educationally under-privileged groups in the population will catch up and that some type of stabilization will take place at a much lower level of disparity than at present — causing the general trend to dip downward — forced down by its own heaviness.

If this should happen, what would then happen to the countries still left behind in the bottom left, and those on the upward slope of the curve? For some of them the Chinese approach to education, the idea that nobody can, shall, will grow unless everybody grows, may be applicable. In other words,

there will be a general, slow but simultaneous uplift of everybody, keeping disparity low, bringing about higher educational attainment — but this will not be on a curve that first goes up and then dips down, but on a line more parallel to the growth axis; like a tunnel dug through the invisible mountain.

Conclusions

There are three types of conclusions one might want to draw from this exercise: in clearly political terms, in theoretical terms — and more oriented towards methodology and future research in the field.

The field is understudied, of that there is no doubt. A search of the literature reveals practically speaking nothing about educational inequality. In fact, the field is so understudied that even specialists tend to confuse the problems of inequality and injustice (and inequality of opportunity), and tend to regard the latter as the real problem and the former as a non-problem. In a sense this is easily understood: the entire Western theory and practice of education are centred on the twin ideas of individualism and differential abilities, with the implication that the education invested in an individual should be somehow proportionate to the individual ability, if for no other reason than that it should be proportionate to the capacity to absorb. 'Ability' is seen as an individual property, not as something that develops in a social setting. The individual is the target of education, not the collectivity. Hence, to question these twin assumptions comes close to questioning not only Western social structure, but even Western culture.

And yet it has to be done, because of the rapidly decreasing disparities made possible in a world where — after all — increasing proportions of the productive surplus are allocated to individually targeted education. Anyone interested, even concerned in the direction of education, will have to direct some concern in the direction of education, and start questioning the whole pattern. It gives additional food for thought to consider the circumstances that the two big societies often considered not only different but antithetical — the United States and the Soviet Union — here come out very

much in the same position — heading the race towards growth with increasing disparity. To challenge this system, hence, is to also challenge both superpowers.

Theoretically studies of this kind should make us understand better the nature of post-industrial, neo-modern societies. They seem to be based on the concurrence between differentiated education and economic division of labour, on a strong alliance between two forms of verticality. Gradually the educational aspect seems to become more pronounced, possibly even to the point of becoming a causal factor of some significance. And that problem would, of course, be a major focus of interest for future studies.

But we are not quite there yet. There is a need for many more studies of a more exploratory character. Just to indicate some of the problems that could already be studied profitably:

(1) Replication of the present type of study but with better (above all, more up-to-date) data. It would be of particular interest to repeat the study when a sufficient amount of data from latest censuses is available.

(2) More diachronic studies, trying to analyze the trajectories of some countries over time, using as basic variable educational growth and educational disparity. Thus, it would be of some interest to know how the relative growth rates vary through time — what grows fastest, attainment or disparity?

(3) What about the measure of attainment? Should it be by level of education attained? By number of years of schooling? Should there be some type of correction to standardise the measures?

(4) More particularly: in addition to studying the distribution of schooling in the population 25+ and/or cohorts, one could also study the school structure, simply looking at the number of positions (as student/pupil) available at the various levels at a given point in time. In other words, one could study the machinery rather than the product, and in that connection also look at plans, intentions, educational ideologies, etc.

(5) Very important in this connection would be further studies of the relationship between education and the economy. There are many ways of doing this, and one way would be to

to more deeply into the problems of division of labour and particularly to what extent learning is instrumental, and to what extent it merely serves to sort and separate pupils and students so as to serve as a pretext for verticality.

(6) Last but not least: as the only country significantly different from the general trend is the People's Republic of China it is very much to be hoped that in-depth studies of how this system functions might be carried out — by the Chinese themselves, in co-operation with researchers from other parts of the world.

Notes

- This type of debate seems to be particularly prominent in the US and English intellectual debates.
- For more details on this, see John Galtung **Structural Pluralism and the Future of Human Society**. Second International Futures Research conferences, Kodansha Publishing House, Tokyo, 1971.
- For some elaboration of this, see Johan Galtung, **A Structural Theory of Imperialism**, *Journal of Peace Research*, 1971, pp.81-117 and Johan Galtung, **Economics and Peace Research**, mimeo, 1973.
- Ivan Illich's **Deschooling Society**, is already becoming a classic in the field.
- From Johan Galtung and Funiko Nishimura, **Learning from the Chinese**, mimeo, 1973, section on education.

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H. G. Wells, Education and the World State

Roy Shuker, University of Wellington, New Zealand

Human history becomes more and more a race between education and catastrophe.(1) H. G. Wells is perhaps best remembered today as one of the founders of modern science fiction, an uncannily accurate prophet of things to come, and a minor novelist of the late Victorian period. More central to Wells' life and work, however, was his fascination with the idea of a planned world.

In his 'Experiment in Autobiography' Wells described 'the structural frame of my life' as the propaganda of 'a world-wide "Open Conspiracy" to rescue human society from the net of tradition in which it is entangled and to reconstruct it upon planetary lines'.(2) The idea of the Open Conspiracy and the creation of a World State came to increasingly — and, eventually, totally — dominate Wells' writing after 1900, with most of his fictional writing being a vehicle for it, in addition to his visionary works and journalistic efforts.

While by 1900 Wells had 'already grasped the inevitability of a World State(3)', existing social and political structures were clearly incompatible with his vision of the great world order foreshadowed by contemporary scientific and industrial progress.

Throughout his life, Wells attached great faith to the power of education. Born of humble background, without his own grammar school and college work he might have remained a member of the English lower middle classes. Particularly influential upon Wells' intellectual development was the year (1884) he spent in T. H. Huxley's class at the Normal School of Science in South Kensington, London which he later viewed as

beyond all question, the most educational year of my life. It left me under that urgency for coherence and consistency, that repugnance from haphazard assumptions and arbitrary statements, which is the essential distinction of the educated from the uneducated mind(4).



Huxley was then arguing the necessity for a sound elementary and scientific education. Without educational reform, said Huxley, national decline was inevitable(5). Wells was to adopt this view and extend the argument to a world scale, insisting that the fate of civilization had become a race between education and catastrophe.

Nowhere is Wells' great faith in the power of education more clearly shown than through Oswald, in many ways the key figure in Wells' major education novel, 'Joan and Peter' (1918). Oswald sees education as 'the big neglected duty of the time', which 'might be the greatest power in the world'(6). The Great War is an educational breakdown, the necessary and inevitable consequence of man's having lost touch with, or failed to comprehend, the idea of a single human community. This theme is also brought out in 'The Undying Fire' (1919), in which the horrors of the war have occurred,

because our world has been content to drift along on false premises and haphazard assumptions about nationality and race and the order of things. These things

have happened because the technical education of men has been better than their historical and social education (7).

The Public Schools

If this situation was to change, and Wells' Open Conspiracy became a reality, the established educational order had first to be altered. Wells was consistently critical of the English public schools and their product: 'clean-looking, passively well-behaved, apathetic, obliterated young men . . .' (8) His aversion to the public school system can be partly traced to Wells' own background: he was an outsider to the system, a member, as Doughty said, of 'that growing class who have renounced, or never known, the old tradition.' (9) A more important factor, however, was the obstacle the public schools presented to the realization of the World State, since they were 'failing altogether to produce a leader class adequate to modern needs.' (10)

Wells had before him a living example of a desirable alternative: Oundle as a school embodied in a headmaster who shared many of Wells' ideas. Wells considered F. W. Sanderson, headmaster of Oundle from 1892 to his untimely death in 1922, as 'beyond question the greatest man I have ever known with any degree of intimacy'. (11) In his frankly admiring biography of Sanderson, 'The Story of a Great Schoolmaster' (1924), Wells outlines the development of Oundle under Sanderson's headship and presents Sanderson's views on education. Like Wells, Sanderson was concerned with the great formative power of education; Wells approvingly quotes from Sanderson's last public lecture:

Without the influence of a reconstructed education the way to change the ideals of men will be hard to find. The change has to be made from competitive methods and ideals to cooperative methods; from the spirit of dominance to creativeness; and the present system of aristocraticism in schools must give way to democratisation. (12)

This reflected Wells' insistence on an education through which individuals sense their own intellectual dimensions and the direction

their lives must take. Such an education is only attained by

thinking hard, criticising strenuously and understanding as clearly as one can . . . the general principle of one's acts. (13)

In his novels dealing with education, no Wellsian character reaches salvation without undergoing just such a process of self-assessment.

Beyond Schooling

After Sanderson's death in 1922 and Oundle's reversion to a more traditional type of public school, Wells' optimism about the possibility of regenerating society through the transformation of the schools markedly lessened. In the strongly autobiographical novel, 'The World of William Clissold' (1926), he again lashes his main objects of scorn, the public schools, their studies, and their staff:

(Britain's) imitative imperialism and solemn puerility is to be found, if not precisely upon the playing fields of Eton, in the mental and moral quality of the men who staff the public schools. (14)

While praising Sanderson and Oundle as prototypes for the future, Clissold admits that, because Sanderson is unique, this hope is a fallacy. The title of the chapter focussing on schools, 'The Supersession of the Schoolmaster', is indicative of the trend in Wells' thought. He now considers it a mistake to identify schools with education; the best education for reality was contact with reality. States Clissold:

the reality of education for everyone over fourteen in a modern state lies more and more outside of the classroom . . . (since) the finest minds in the world can now speak almost directly to anyone. (15)

Wells came to look for education from the world outside the school to realize his educational goals. This led him in the 1920's and 1930's to write his great popularizing works of history and science, and his enthusiastic campaign for a world brain, an encyclopedic synthesis of human knowledge. Particularly successful was his 'Outline of History' (1920), which was to

show plainly to the general intelligence how inevitable, if civilization was to continue, was the growth of political, social

and economic organizations into a world federation. (16)

Although Wells retained his great faith in the power of education to generate a new order, he gradually became disillusioned by the failure of his ideas to have much practical impact. He believed that until the minds of men were prepared by education for world citizenship, action at any level was bound to be ineffectual. But by 1939 he considered that 'the odds are very heavily against any such educational revolution (i.e. education from the world outside the school) being even attempted in my lifetime.' (17)

His successes

Wells had moved from Oswald's optimistic clarion cry in 'Joan and Peter': 'Give me the schools of the world and I would make a Millenium in half a century,' (18) to the realization that to effect such a change was far from easy. Nonetheless, while Wells' major hopes went unrealized, some of his more specific criticisms had considerable influence. He was a significant contributor to the reform of the classics-dominated curriculum, and, in particular, helped create interest in the teaching of modern foreign languages. He also recommended the need for national education departments to standardize courses of instruction, textbooks, and so forth, to ensure that even a poor teacher would have sufficient guidelines and support to provide his pupils with a sound education; and he advocated full exploitation of modern teaching equipment. Although these were bold proposals for their time, it is rather in his broader themes that Wells' contribution to contemporary education is to be found.

Like the best and most perceptive of the current radical critics of education, Wells goes beyond the confines of formal schooling to consider the broader social relevance of education in its fullest sense. In particular, Wells was concerned with education's role in moulding a new society: a scientifically-organized world society which would be attained by mobilizing the collective will of mankind through the touchstone of education. While his hopes for the power of education to realize the World State went unrealized

in Wells' lifetime, his central theme remains valid.

The contemporary global crises are now clearly delineated. In the face of threats to human survival, we must maintain a faith in Man and the future of Mankind, since this is the only hypothesis which can stimulate to action. Stig Lindholm has posed the key question: how might we form societies modelled on principles of equality and fraternity rather than after termite heaps? (19) Such a process is linked to Lindholm's concept of 'animation' — the manner in which individuals become aware of themselves as human beings in their particular social situation, and join with others to control and mould the conditions of their lives. This concept closely matches Wells' view of the educative process, and confirms his view that the minds of men must be prepared by education for world citizenship. It remains up to us to see how best this can be done.

ROY SHUKER

Footnotes

1. H. G. Wells, *Outline of History*, chapter 40, 1951 edition.
 2. H. G. Wells, *Experiment in Autobiography*, Gollancz, London, 1934, p.643.
 3. *Ibid*, p.651.
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 12. *Ibid*, p.99.
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 14. *The World of William Clissold*, p.726.
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 17. H. G. Wells, *The Fate of Homo Sapiens*, 1939, p.106.
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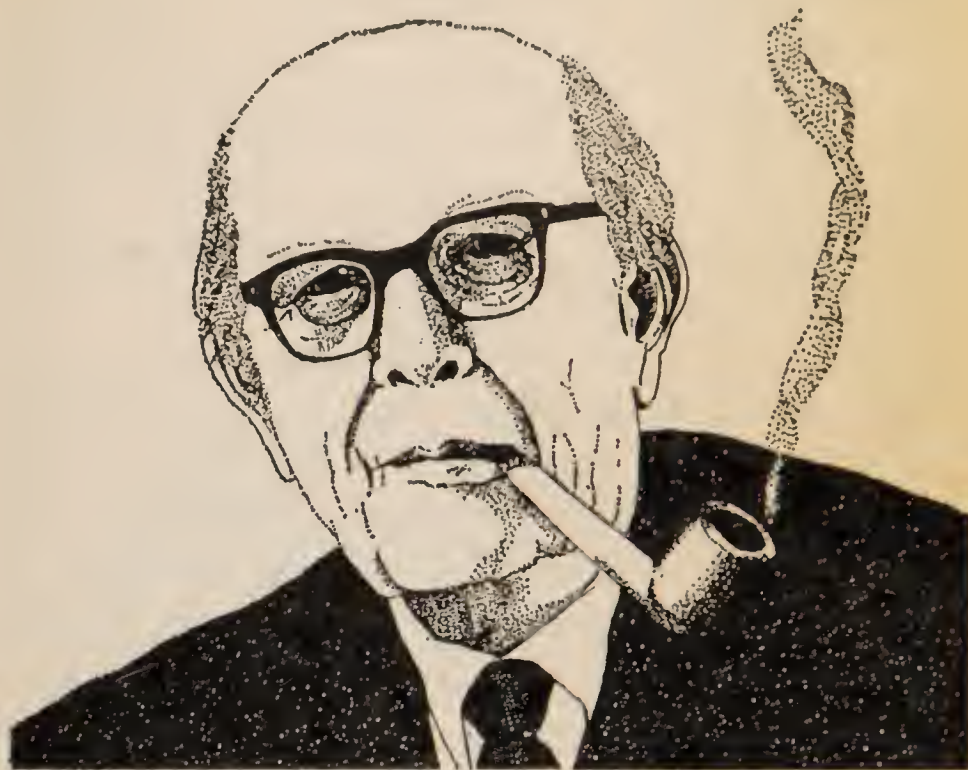
Jean Piaget and Susan and Nathan Isaacs — a Long Conversation

Lydia A. Smith, Simmons College, Boston, USA

When in England last year Dr Lydia Smith came to The New Era office to discuss the impact of some of Susan Isaacs' contributions to the journal especially during the period, 1933-43, when the latter was Head of the Department of Child Development at the University of London Institute of Education, and which included her visit to Australia and New Zealand as one of a team of speakers organised by the then New Education Fellowship. Most of the contributions to The New Era, incidentally, are listed in D. E. M. Gardner's 'First Biography', Methuen, 1969.

The following article, based upon Dr Smith's forthcoming book on the work of Susan Isaacs, supplements our issue of May/June 1978 on Jean Piaget, a vice president of the WEF, in which it was not possible to include a sympathetic and diligent appraisal of Piaget's theory and methods of investigation such as appear here, in a somewhat similar vein to that of Margaret Macdonald in her 'Children's Minds', 1978. A.W. Ed.

Everyone in psychology and education now reveres the work of Jean Piaget, and it has given rise to a very large number of further studies following his lead. This was not always the case. When his first five books were published, they received not only praise but also some searching criticism from Susan and Nathan Isaacs, resulting in a long conversation between them, visits to one another's schools, and a group of publications which document their relationship. When considered in detail, their two points of view are not fundamentally opposed, however, but complementary; the Isaacs emphasized the importance of observing children's spontaneous activities; Piaget focussed on the inner structure of the child's mind, by means of which he was able to understand the world around him.



Kettles and tricycles

The criticisms which the Isaacs levelled at Piaget's first five books were basically variations on one theme:

... There is always more elasticity, more movement, more life, more variety, more foreshadowing of later modes within the earlier, than Piaget's preoccupation with types and stages allows us to see. (He) underestimates the richness and complexity of the emotional life and personal awareness of the child under two or three years of age, ... and the relative importance of the social and physical factors in the child's movement toward objectivity.(1)

This lack of a fully rounded view of children was caused by the method by which he studied children. His 'clinical method', as he called it, was to engage individual children in long conversations, asking them follow-up questions to those he had heard from them earlier, and also questions to clarify just what they meant by their answers. They were all directed at understanding how children grasped the idea of causality in the objective world, the logical connections between events. Susan Isaacs stated in her review,

'... upon the ultimate reliability of this technique rest the soundness and significance of his material and conclusions', and then went on to raise serious questions about that method, and hence the conclusions he derived from them.

By that time, she and her husband had had some years of work with young children at the Malting House School, where, as she put it,

... the main character of our technique was to meet the spontaneous inquiries of the children, as they were shown day by day, and to give them the means of following these inquiries out in sustained and progressive action. (2)

The school environment was planned to foster the children's interest in finding out about the world, both inside the school and on trips outside; it included adults who willingly joined in with their activities, while at the same time exercising a mild but firm control over them; opportunities for make-believe, creative work, and expression of phantasy (3) were abundant; and there was very considerable verbal freedom for the children, who were encouraged to talk about their activities and ideas in any way they wished. Observation notes were taken down; these attempted to record everything that went on in this relatively free setting, without judgment or selection. Thus there was much more spontaneous activity and discussion, and relatively little adult interference or questioning, as compared to Piaget's 'sustained conversations' with individual children.

The descriptions of children's intellectual growth differed, too. At the Malting House School, the children's activities and spontaneous expressions of their ideas about the world led Susan Isaacs to believe that they took a real interest in the physical world outside them and understood mechanical causality earlier than Piaget stated. Under what she termed his 'negative' conditions of study, he showed that children under the age of seven or eight were unable to formulate their understanding of causality; she produced proof 'positive' that they could act and comment spontaneously on just such an understanding much earlier. He contended that, when they were able to think causally, they left their earlier, 'magical' explanations of the

world behind. She showed that these two ways of dealing with the world of facts exist side by side in the child's mind, depending on the circumstances of the moment, and the child's previous experience. Piaget believed that children show a social instinct which emerges by virtue of increasing maturity in the middle years of childhood, and that until then they are locked into their subjective 'egocentric' point of view which does not permit them to understand reciprocal relationships, that is, their action and the response it evokes. Susan Isaacs claimed that, as psycho-analysis had shown, the child is involved with the outer world, especially that of people, at the earliest age, that his interest in objects in the physical world can be seen much earlier than he had noticed, so that the emergence of a sense of reciprocity has a more complex evolution than his views would suggest, and is more dependent on the opportunities and events in children's lives than simple maturation.

In Susan Isaacs' view, Piaget's method of studying children was flawed, as were his conclusions, because they put the child at a disadvantage psychologically. The questions he asked, despite the fact that they might have been asked at another time by the child himself, had a directing force which he underestimated, and did not provide an opportunity for spontaneous explanation. The 'prestige' of the adult is an inevitable and vital factor in any interchange between adult and child; therefore, when a child is pressed to answer beyond his sure knowledge, his small store of facts slips away and he moves into phantasy or 'magical' explanations of cause and effect. Thus the affective aspect of this method can make the child bewildered and confused, so that he responds at a cognitive level lower than he might otherwise. (4)

... the conditions under which Piaget tried to measure them were very unfavourable.

... Sustained conversations between one child and one adult in one place do not provide the circumstances which would provoke questions demanding causal explanation or inquiries about inanimate objects. ... These occur rather in the course of free practical activity in a varied

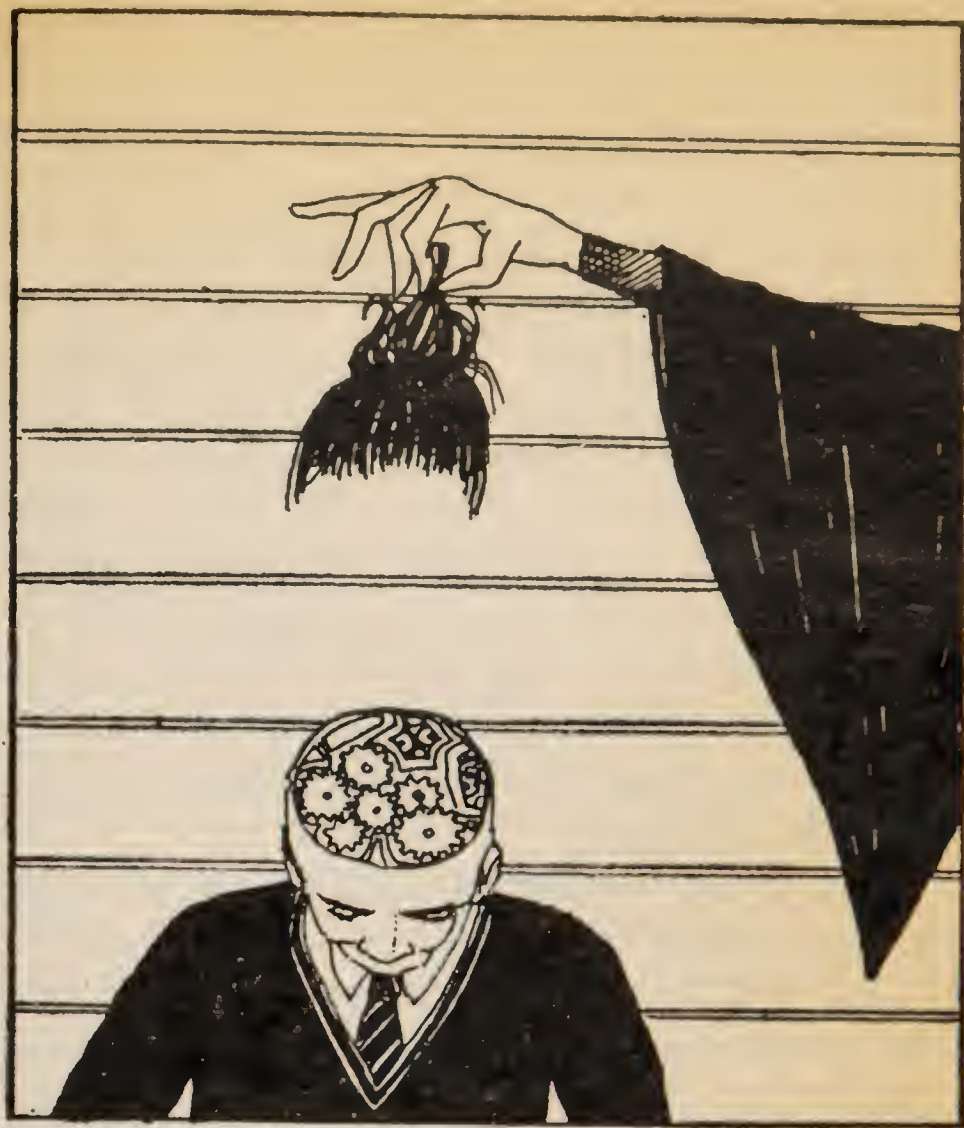
setting, and in play with other children and with adults who share in the practical pursuits. . . . His conclusions apply legitimately only to the particular conditions of his particular experiments; and cannot, therefore, be taken as revealing stages of true maturation.(5)

Piaget's response to this criticism of his method of studying children's mental development was, in effect, to agree. At the time he was conducting his studies, he had no children of his own. When they came along, in 1925 and 1927, he became much interested in observing their behavior and responses to the world at an age long before they could talk. In his 1952 autobiography, he wrote of the shortcomings he realized about his early work:

One I was not aware of before studying infant behavior . . . (it was) limiting my research to language and expressed thought. I well knew that thought proceeds from action, but I believed then that language directly reflects acts and that to understand the logic of the child one had only to look for it in the domain of conversations or verbal interactions. It was only later, by studying the patterns of intelligent behavior of the first two years, that I learned that for a complete understanding of the genesis of intellectual operations, manipulation and experience with objects had first to be considered. Therefore, prior to study based on verbal conversation, an examination of the pattern of conduct had to be carried on.(6)

Such an alteration in his method would have made him less surprised than he was, when he visited the Malting House School in 1927, and found a child displaying two kinds of thinking, causal and magical, on the same day.

Susan Isaacs wrote of their encounter thus: D. was sitting on his tricycle in the garden, back-peddalling. I said to him, 'You are not going forward, are you?' He said, 'No, of course not, when I am turning them round the wrong way.' I said to him, 'How does it go forward when it does? What makes it?' He said, in a tone of scorn for my ignorance, 'Well, of course, your feet push the pedals round, and the pedals make that



thing go round (pointing to the hub of the cranks) and that makes the chain go round, and the chain makes that go round (pointing to the hub of the wheel) and the wheels go round, and there you are.'

This child was aged 5:9 at the time. Later, the following incident was recorded from the same day:

The kettle was on the stove boiling, a jet of steam coming out of the spout. D. and P. waved their hands at it. D. then spat at the kettle. I said to D., 'Please don't spit.' He replied, 'But I wanted to stop that coming out.' (7)

Here was clear evidence that this young child knew perfectly well what caused the forward motion of his tricycle, and also that he believed his spitting would have the power to stop the steam coming from the kettle. This, Susan Isaacs believed, showed that, first, children understand causality much earlier than Piaget had said, and, second, several kinds of thinking can exist side by side, rather than one stage pre-empting all mental activity once it is reached. The difference in D.'s explanations, then, had to do with the difference in his experience with tricycles and with kettles.

Piaget responded directly to these incidents, when he had an opportunity to do so:

. . . at the Malting House School the children proved their interest in physical phenomena well before the ages indicated by our work. The formulation itself was found to be excellent: for example, D., at 5:9 (IQ of 142) knew how to explain the mechanism of bicycles, etc., . . . D. at 5 years, while quite able to explain bicycles, presented some examples of magical 'pre-causality'. It could not, therefore, be a question of successive (mental) structures, but the phenomena of syncretism or of egocentrism reappear wherever sentiment comes into play, or control is impossible, etc., and that is true among adults themselves. (8)

Later in this review of Susan Isaacs' book, he defends his views as to the age at which causal explanations can be expected:

D., at five years and nine months, explained the mechanism of a bicycle correctly, which fact, Mrs Isaacs judges, contradicts the ages which we have assigned to mechanical causality. But we are told that D., at 5:9, had an IQ of 142, which gives him a mental age of 8. Now it is precisely at 8 years, according to our statistics bearing on a great number of children observed at random, that the correct explanation of a bicycle becomes possible! One sees that the example chosen by Mrs Isaacs is unfortunate and tends rather to confirm the point established through our means. (9)

Later still, he also answers her criticism of his way of questioning children:

. . . we agree entirely with her three criticisms relative to the method of interrogations as more than artificial enlargements of the beliefs existing solely in the form of tendencies in the child's mind. But these tendencies do exist! . . . How then is one to measure the intensity of these tendencies if, on principle, one never interrogates? (10)

While the facts which Mrs Isaacs has observed and reported have great value and interest, he says, they are not enough to deny all value to others collected in a different milieu and with less intelligent children.

The educating environment

Susan and Nathan Isaacs' criticisms of Pia-

get went beyond this, however. They aimed to show that the development of a child's mental functioning was: a) a total process beginning in the earliest years not separable into discrete stages, each determined for its appearance by maturational timing; b) not essentially different from adult thinking except in having less experience to draw on.

Their thought is active and prehensile. It changes as their purposes change, and rests no longer in the static form of explicit judgment and inference than is momentarily needed for the momentary aim. It moves continuously on, developing and growing as their practical and social situations change and develop from moment to moment. (11)

Direct contact with the physical world is, of course, inevitable, and a child learns about the limits which things set to his activities almost as soon as he learns about the existence of other human beings. Only in the earliest years is a child's world entirely personal; very soon the inanimate world attracts his attention and reaction, and, in turn, serves as his educator.

The disappointments and sense of impotence which things force upon him are as much a part of his education as the denials and thwartings suffered at the hands of adults. . . . Piaget, of course, altogether overlooks the denials and thwartings suffered at the hands of the parents, and allows himself to suggest that the infant lives in a world of satisfied desire until he is three years of age! (12)

It is, then, the total environment that educates from the first days of life; and it is a child's entire mental activity that must be studied, as it interacts with environment. For Susan Isaacs, the process of cognitive and emotional/social growth is a gradual 'noetic synthesis', involving all the faculties and dependent on experience with the real world for its development. In this process, too, she clearly implies that a child is not so very different from an adult in his attempts to understand and make sense of the world around him:

The untrained, undisciplined and ignorant mind is, of course, ego-centric, pre-causal and magical, in proportion to its ignorance

and lack of discipline. But after infancy it is not accurate to represent it as ignorant because of its ego-centricity — it is ego-centric in large part because of its ignorance and lack of organised experience. The difference between the younger child and the older, between the child and the adult, is thus not that the former do not reason, or reason only in the form of the perceptual judgment and practical manipulation. It is rather the extent to which, with the younger children, the higher forms of noetic synthesis rest directly upon and grow immediately out of the simpler. (13)

Nathan Isaacs' essay, 'Children's Why Questions', follows this idea along, but in a specific direction, namely, the kinds of questions which children ask in order to figure out the world around them. He, too, had been involved at the Malting House School, observing children spontaneously interacting with and talking about their environment. He was especially interested in noticing under what circumstances the children asked, 'Why . . . ?' What type of question was it, what information or response were they looking for? One 'why' question, he felt, was purely 'epistemic', that is, based on a simple need for information. A child, just like an adult, goes along on the basis of his previously understood version of reality; in every new situation, a person expects or predicts what will happen next. When that expectation is confounded, a person asks, 'Why . . . ?' Then, given the correct information, he will modify and refine his views to fit with reality better. When a child asks the 'epistemic question', he is acting just like an adult: he too is reaching out into the world and trying to gain a sound grasp on its lawfulness, progressively modifying and refining his understanding as experiences accumulate and questions are answered.

Piaget's reaction to all this was both to agree and to disagree. He paid tribute both to Mrs Isaacs' 'fine book' and to Mr Isaacs' essay which was of 'primary importance'. But he went on to raise questions: how is it that the mind in fact does experience the outside world? Is it not too simple to appeal to 'raw experience', without inquiring what it is that, as the child makes sense of the world,

does the sense-making? For predictions are indeed made and expectations arise — where do they come from? By what agency? He insisted that mental structures, of developing complexity and character, do exist in the mind, through which experience is filtered and by means of which it is organized and made meaningful. This process is precisely aimed at re-establishing the equilibrium lost when a child is puzzled, so that in fact he feels the need to ask, 'Why . . . ?'

Nathan Isaacs' essay, Piaget went on to say, is 'one of the subtlest and profoundest', and his own views were 'complementary and in no sense contradictory.' (14) Whereas Nathan Isaacs had emphasized the 'prospective' aspect of a child's approach to the world, in predicting and anticipating certain outcomes, he stressed the 'retrospective' aspect: a child brings with him to any event his earlier experience and understanding as well as his current level of mental functioning, that is, the mental structures which are characteristic of his age and stage of development. In this sense, these two views are indeed complementary, since it seems a matter simply of which part of the interaction one studies, in the complex process of describing mental growth.

Not so sharp a conflict

This whole, long conversation between Piaget and the Isaacses can be seen in terms of the old controversy between heredity and environment. In this case, it is an argument couched in terms of the relative importance of maturation as opposed to experience in a child's gradual development in understanding.

For the Isaacses, maturation should be considered only as a 'limiting concept'. Maturation, on this view, 'sets the ceiling' to what a child can grasp, but it does not produce understanding unaided. By heredity, nature had endowed the child with a fixed level of intelligence or general mental ability, which mental tests can measure and which cannot be changed. But interaction with the environment, both animate and inanimate, is essential for whatever intelligence a child possesses to be called out. (The belief in the efficacy of mental tests was widespread

at this time.) This view of maturation may be summarized thus:

. . . the process of intellectual maturation no longer wears the air of a mysterious or mystic happening. We are able to see that it shows, not a pseudo-biological sequence, totally independent of experience, but a strictly psychological coherence of growth, into which experience is taken up more and more adequately. Maturation is in the first instance undoubtedly an affair of increase in the depth, breadth, and range of synthetic ability, or noetic synthesis, . . . I would suggest that the growth of noetic synthesis characterises development at all ages, and can be seen in the progressive articulation even of perception in the very young child, as well as in the rise and elaboration of concepts.(15)

Piaget's view was that the mind grows in three distinct ways: it adapts itself to perceived experience, it reflects upon its own adaptation, and it 'purifies' or clarifies its own conceptions of reality as it does so. Thus 'reason changes structure bit by bit, not by chance, but following a line of evolution designed by its own function.'(16) Mental development is not a matter of chance exposure to this or that situation, but rather a function of increasingly adaptive functioning marked by definite stages.

For us, stages do exist, but they are not at all due to a simple internal and inevitable maturation, analogous to embryogenic maturation. These stages are the expression of the three phenomena: adaptation to experience, reason becoming aware of itself, and the purification of reason.(17)

These stages, influenced by experience all along the way, appear in the child as 'tendencies or attitudes' of intelligence, as 'forms or organization or orientations of the mind.'(18) His point here is that he is not assuming innate, a priori ideas or beliefs, which appear simply by virtue of maturational timing, but rather modes of thought and perception which may become more or less apparent depending on the surroundings which call them forth. Thus he is describing what the mind is and does, emphasizing the process aspect in a way not unlike the Isaacs. One may take the 'prospective,

functional' point of view as Nathan Isaacs did, and say that a child learns something, just like an adult, by 'making experiments and coordinating them.'(19) Or one may take the 'retrospective, structural' point of view, and ask oneself how a child's experiences, in their totality, are 'crystallised' in his mind. There one finds structural differences, and he concludes:

'Structure', then, is no more than a crystallization of the moment, which the mind always goes beyond as part of its functioning. Presented in that way, the conflict between Mrs and Mr Isaacs and myself is much less acute than it appears at first glance.(20)

LYDIA SMITH

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2. Susan Isaacs, 'Intellectual Growth in Young Children' (London: 1930), Routledge, p.80.
3. The use of this word is interesting. Susan Isaacs, a practicing psycho-analyst, always spelled it with a 'ph', to distinguish this particular aspect of mental life from the ordinary, rather derogatory word 'fantasy', as in 'That's mere fantasy'. Piaget, for his part, used the French expression, 'l'imagination ludique' rather than 'fantasie', as he might have. His more exact expression comes from the Latin root, 'ludere,' to play. So it seems that both were concerned to convey something other than a capricious or trivial meaning.
4. It is important to remember that Susan Isaacs was presenting the view of the psycho-analyst here, whereas by Piaget's own account, he had turned his back on psycho-analysis at an early stage.
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Dr Lydia A. H. Smith is Professor of education at Simmons College, Boston, Mass. She received both her A.B. and Ed.D. from Harvard University, and has taught English and other subjects in both public and private schools. She now teaches the history of educational thought and educational psychology, and she administers a graduate teacher training program. Her publications include: *Activity and Experience: Sources of English Informal Education*. She lives with her husband and four children in Concord, Mass.

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An Introduction to Esperanto

Bernard M. Cavanagh, Liverpool University, UK

It is often not realised how far Esperanto has spread nor what opportunities for fellowship the language offers. Dr Cavanagh, as well as being Honorary President of the British Esperanto Association, is also one of the nineteen lecturers in Esperanto at universities across the world. In this article he discusses the growth of the language and the possibilities it offers everyone from the school pupil to the holiday maker to the business traveller.

Planned more than ninety years ago, Esperanto has been gradually developed and enriched by the devoted labours of three generations of writers, orators and scholars, and by extensive general usage, so that now it is mature, flexible and essentially complete; firmly defined by a published literature of



which a small nation might well be proud, and by a considerable body of conservative-minded speakers fairly evenly distributed over the world. Yet it has none of that chaotic complexity which makes the unplanned languages so difficult to master and use unambiguously, but contributes nothing at all to their expressive power. In Esperanto, words are pronounced precisely as written, the stress is on the last syllable but one, as in our word 'comprehension'; the grammar consists of sixteen simple rules without exceptions, verbs are all regular, and word-building is both systematic and entirely free. There are no arbitrary or 'grammatical' genders, and no 'idiomatic' expressions to learn by rote.

This is a language which most people can learn thoroughly in addition to their own, without going to live for years in a foreign land. In it, all are on equal terms in the sense that none are in the privileged position of having it as their normal daily tongue, and precisely because of this, precisely because it is nobody's native language, Esperanto is enunciated with clarity — not in that gabbling slurred manner so customary and even 'natural' in all our native tongues. This is a vastly important point in a language to be used relatively infrequently, and between people of different speech-habits. It is true that Europeans, especially those with Latin-based native languages, have an advantage over others as regards recognising and memorising the root words, but owing to the single and positive definition of these root words, the word-building, regular and free, and the customary clear enunciation, even non-Europeans find Esperanto many times easier to acquire than any other European language. This is strikingly confirmed by Chinese and Japanese Esperantists, whose native tongues are so very far removed in structure and vocabulary from the Indo-European, and indeed the movement in favour of Esperanto is very strong in both these countries.

Of course it is impossible to say how long it will take one to 'learn' Esperanto, because that depends on oneself, and on what level of competence one has in mind. It can be asserted with confidence, however, from

many personal experiences, that with the same degree of concentration and continuity of effort the progress one makes in Esperanto in one year would require at least six years in Italian or Spanish, and more, sometimes much more, in other languages.

As with other languages, people use Esperanto according to their capabilities and their needs. Some desire only the fun of free flowing conversation in a foreign tongue which they can master. They use it in clubs at home, and on holidays abroad; they may also read the many journals and magazines, listen to radio-broadcasts in Esperanto from a dozen countries, and cultivate 'pen-friends' (and 'tape-friends') in many lands whose languages they could not hope to learn. Some use Esperanto for business purposes, or engage in useful correspondence on learned specialities, while others want chiefly to reach the original Esperanto literature and the Esperanto translations — from literatures as different as the Hungarian, the Finnish, and the Chinese. And some, the most devoted, aspire to join the ranks of the translators and may even become original authors, fascinated by the special creative possibilities of this sonorous language.

Esperanto in Schools

Most children find language learning unrewarding to the point of frustration, and are in fact wasting valuable time in vain efforts to learn French, German, etc., whereas it has been found that nearly all children, if taught Esperanto instead, can have the exciting experience of speaking a foreign language fairly fluently. This experience is, in itself, the most important educational benefit to be had from a second language, because it broadens the mind by removing the veil of unreality from foreign languages in general, revealing them as all equally valid means of communication. But success is all-important to this result, for failure may have the opposite effect, reinforcing prejudice.

Through inevitable comparisons a second language also directs the critical faculty towards the native language, seen thus for the first time 'as others see it'. Here lies the outstanding — indeed unique — educative value of Esperanto, in which the 'bare bones', the

essence, of European grammar (both North and South) is plainly visible, unclouded by confusing irregularities. There is no need to teach the grammar of Esperanto, and 'direct' methods are peculiarly applicable.

In the report on the 'Sheffield Experiment' (Brit. Jour. Educational Psych., Nov. 1952) by J. A. Halloran, the conclusions are indeed effectively in favour of Esperanto as a preparation for other foreign languages, but the casual reader of these conclusions only, might fail to realise that the children taking Esperanto sacrificed a year of French, and were then put with the second-year students of French (of the control group) without any extra teaching, for the remaining three years of the course. Moreover, of the children judged by test to be the more intelligent, all those showing also a high 'verbal bias' on test were put in the control group — an arrangement surely somewhat weighted against Esperanto!

Esperanto is known to be taught officially in thirty-one universities and over six hundred schools; it is broadcast for a total of eleven hundred hours per year, from the public transmitters in fourteen countries, and it is utilised by several thousand commercial firms — including, for instance, Philips, Gevaert, and Fiat, who circulate several advertising films with the spoken commentary in Esperanto. But perhaps the most convincing evidence of wide usage comes from the sale of books, since people do not usually buy books they cannot read. From such concrete evidence, and much more, we can estimate very conservatively that at least several hundreds of thousands of people are using Esperanto seriously, and that this has been so for over half a century. Naturally there are many times more who, being content with a more light-hearted practice of the language buy few books, if any.

Esperanto clubs, conferences and consuls

There are thousands of Esperanto clubs throughout the world, meeting, usually weekly, to practise the spoken language, and if this were all, Esperanto might fairly be described as a hobby — although perhaps a rather learned hobby for those interested in the literature. Even in the local clubs, however,

the realistic aspect — the necessary use of the language — appears frequently, with visitors from other countries who cannot speak the local national language. The clubs are grouped in federations of roughly county size, with monthly or bimonthly meetings, and each country has a national association which co-ordinates activities and organizes an annual 'national' Esperanto congress, invariably attended by a number of foreign visitors. Some of these 'national' congresses are arranged close to national frontiers and these become effectively bi-national, so that the need for the international medium is more in evidence — even apart from the presence of visitors from still other countries.

The language comes into its own as a necessary and sufficient means of communication at the many international conferences of special interests and faculties, such as the railwaymen, Scouts, teachers, Christians, motorists, journalists, medical men, scientists, and the annual Esperanto Summer University. In lighter vein, there are the various Esperanto holiday camps and hostels open all the season (as, for example, at Gresillon in France) where the sole object is to have a pleasant holiday among foreign friends. But the most impressive manifestation is the annual World Congress where between two and five thousand people (depending on the venue) from forty or fifty countries come together for a week or more and create a veritable Esperanto world-in-miniature, a humming hive of varied activity in which only the international language is used.

In addition to the weekly club meetings there are frequent opportunities for more extended group-usage of the spoken language. Many however prefer the more personal use which is always available by travel and correspondence and the exchange of cassettes, and all this is greatly facilitated by the network of over 3,500 UEA delegates — or 'Esperanto consuls' as they were once called — whose names, addresses, and qualifications are listed in the Year Book. Spread all over the world, they have been selected for competence and willingness to help. When intending to go abroad, an Esperantist uses this list and a map, to discover the delegates nearest to the places he intends to visit,

writes to them in Esperanto, and receives a welcome, together with the addresses of Esperantists whom he can easily contact before or after arrival. He will also receive other local information, usually more detailed and trustworthy than any that he would obtain from a tourist office. The local Esperantists are friendly and hospitable, and, being at home in their own locality, can act as intermediaries between the visitor and the non-Esperantist local people. The result, from the visitor's point of view, is much better than he could achieve through a superficial knowledge of the local language, and the point is that he can achieve it in seventy countries! Many Esperantists thus travel about the world in a friendly atmosphere of intercomprehension, and regard this as the greatest benefit which they have received from Esperanto. For them Esperanto is, almost literally, a traveller's passport to world-wide friendship.

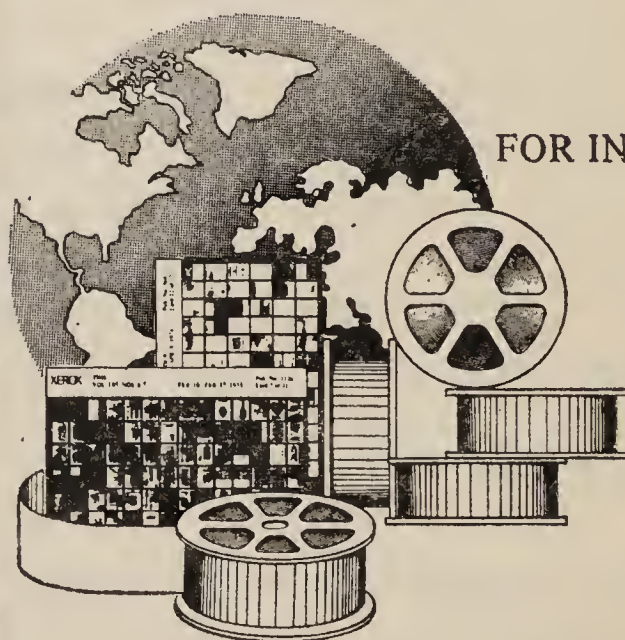
Conclusion

The spontaneous dissemination of Esperanto on its own merits has been continuous for more than eighty years. It has given life and growth to the language, pleasure and useful service to many, and a striking demonstration of the perennial attraction of this great idea for intelligent and forward-looking people. But it is too slow to establish a functioning universal second language within a useful time. Without governmental support — that is, the concerted action of peoples — the situation remains that of a vicious circle. On the one hand, the full advantage of an easy common language can be demonstrated to the sceptical only when its speakers are, not merely widely spread as at present, but noticeably numerous in several countries. On the other hand, in spite of the lessons of history, many people reject the unorthodox out of hand, or, if they are indeed persuaded to examine its claims, are reluctant to give active support to a cause that is unfashionable, and might not succeed, even though they may admit that it deserves to succeed, and could succeed through concerted action. Success, therefore, can only come by the joint action of several governments in introducing Esperanto into their schools, thus giving a common second lan-

guage to their younger people in one generation. If the countries concerned were favourites of the tourist trade, they would benefit very quickly, for tourists, finding that with one easy language they could be completely at home in several 'holiday' countries, would be attracted to that simple language, and to the enterprising countries concerned. It would then be natural for them to demand the teaching of so useful a language to their children — especially if they came to recognize its educational value also. Thus the vicious circle would be broken, and practical experience with immediate profit, would convince the most sceptical.

Further details can be obtained from the Esperanto Centre, 140 Holland Park Avenue London W11 4UF.

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Appreciation of ALICE BEARD

(26 December 1905 — 11 May 1977)

Former President New York Chapter of the World Education Fellowship, founder and Editor, International Bulletin, and longtime member of the New York Chapter Executive Committee.

Thanks to the initiative of Sam Everett a group of devoted friends, and members of the WEF, banded together to bring to others the story of Alice Beard's life. They write in turn . . .

'My earliest memory of Alice was of a well groomed, exquisitely dressed lady with a fresh complexion and blue, blue eyes, who entered my office one day in the late fifties to ask that I serve as adviser on her doctoral program. She had taken early retirement from teaching, in California, and though her hair was gray, she looked youthful and vigorous. But more important, it soon became evident that she had a commitment to humane values and a belief in young persons that apparently had motivated her throughout her previous teaching career and certainly persisted as she proceeded to earn her doctorate in education, go on to teach at Queens College, give generously of her time and talents to the WEF and finally be instrumental in founding 'The Door', that remarkable institution in New York City open to all comers interested in further education.'

'My first contact with the New York, New Education Fellowship group, before the name was changed to the World Education Fellowship, was at the home of Carleton Washburne in the mid-50's. As he took me around the room, introducing various friends, he stopped at the corner where Alice Beard was sitting. I don't remember the words he used, but I felt immediately the respect and regard he felt for her. As the meeting progressed, it was clear that Alice had a very special place in the feelings of each member.'

'At my first meeting, Alice Beard embraced me both physically and intellectually. I recall the words she used that evening, because I realized as I grew to know her that she was a thoughtful, deliberate, and reflective person, and that her words were very carefully, slowly and patiently chosen. "World Education Fellowship", to Alice Beard, was not simply the name of an organization, it was a life core, a *raison d'être*, and a commitment. She had chosen to look after the life of World Education Fellowship in the way in which a loving, adoptive relative cares for a child. Many of us become "involved" with organizations: Alice Beard was "committed". She felt the need of her presence, her spirit — and believed that her contribution was to fulfill the essence of what she understood "Fellowship" to be.'

Personal insights

Two friends, Alice and Charles, who knew time for them in this world was limited! They were both at peace, Alice in her mystical, spiritual way; Charles as a Marxist. Though they had very different philosophies, they loved and accepted each other completely. Alice loved the past — the men and women who wrote the books she cherished — yet was eager to welcome change, new people, and new concepts when she felt that these changes were necessary and beneficial to the whole. Was it not Janus whom history has recorded looked in opposite directions as he guarded the threshold? Perhaps, it might be said of Alice that she was a friendly Janus of the World Education Fellowship who guarded the gates, and kept her gaze towards both the past and the future in order that the ship-of-fellows be kept sacred, and ever-changing.'

'Alice should be remembered for making everyone else's work seem more significant and meaningful as she captured the essence of what we were all attempting to do. Fine teacher that she was, she was notable for giving encouragement and appreciation to her colleagues. She made the "global community" seem real and personal at a time when that phrase was new and seemed still an unmanageable concept.'

'While Alice Beard was generous in giving thought and hard work to assist in worthy causes, she was also forthright and honest in her criticisms when words or actions did not measure up to her high ideals and principles. In our New York Chapter Executive meetings she did not hesitate to probe action, or lack of action, of officers of the Chapter of which she was a long-time sustaining member.'

'Alice fought death like the warrior she was and before she died it was my privilege to be selected as the person to write to you. Her ashes are buried in a beautiful spot that meant a great deal to her.'

Alice at work

'I don't want to hear any more about the "Potential of WEF at the UN". Thus spoke Alice Beard! The UN's Education Director looked surprised and inquired about the outburst, which was not characteristic of the gentle Alice. The explanation was simple: it was just that Alice had thought more about the potential of WEF at the UN than anyone else, had worked longer and harder to achieve it than anyone else, had lived it daily. In short, Alice tried, single-handed, to be the embodiment of everything that the UN's Education Department was trying to achieve. It was no wonder that she felt frustration more than anyone else. She wanted to move into action, to see results.'

'As President of the New York Chapter of WEF Alice provided leadership in bringing to the New York programs and activities which helped to expand the

life-space of us all. In all of her activities, her emphasis was on the personal, the human and the humane. Sometimes, this emphasis would be expressed through a very special greeting in a letter written to an individual. Sometimes, it would permeate a warm and hospitable dinner in her home, one focus of which would be to plan the next issue of the WEF International Bulletin. Sometimes, the emphasis would emerge as she helped people to make contacts with each other concerning specific issues of mutual concern.'

'As an editor, I admired Alice's professional skill in developing the WEF International Bulletin, an international publication of WEF. The Bulletin gave the more than 14,000 WEF members, in Sections and Chapters in twenty countries, a window on organizational happenings in other countries; reports on International WEF Conferences; educational developments in member countries; and United Nations developments in the field of educational and youth activities. Alice struggled over the years to keep this medium of international communication afloat despite the mounting financial obstacles. Supported by a few faithful workers, she devoted long hours to this important link in our fellowship.

'To be with Alice when she was opening mail and pursuing articles for the WEF International Bulletin was an incomparable experience. Her wide variety of "pen pals", as she called them, made WEF's farthest outposts seem very near. "Listen to this one", she would say, with eyes shining, as she read news of someone who would be a stranger in a far-off land except for WEF's channels of communication, and for Alice's persistence. I marvelled at the magnitude of her correspondence.'

'My fondest memories of Alice Beard are those of her in the middle of sometimes heated discussions, or activities aimed at educational change and improvement. Whether as part of WEF or the Door Program, in both of which I had a chance to know her, I admired her resourcefulness and steadfast pursuit of meaningful and viable educational ideas and programs. It was the strength of her convictions which kept her going.'

The heritage Alice left us

'How do I remember Alice? She will always remain in my memory as the person who did most to bring out the potential in others, to make the most of WEF's worldwide channels of communication, to begin to realize the "potential of Fellowship".'

'Over the years, we met from time to time, although I never had the advantage of working closely with her. Yet that first impression — here is a real and rare person — continued to grow. I think of her magical stillness, her deep core of conviction, and her action which followed so steadily her mind and her heart.'

'As I remember her, Alice Beard can be compared to a diamond. She was a person of many different facets, some of which were quite unexpected. Her unique and special qualities will be sorely missed. And yet, I feel that there are qualities of Alice that remain

with those of us who knew her and saw the many beautiful and unique refractions of light which resulted when people and ideas came into contact with the multifaceted Alice Beard.'

'During her long academic career, Alice Beard kept opening new professional fields of activity. She never lost the first fine rapture of innovative and experimental education which was the original inspiration of the New Education Fellowship.'

Alice was one of those who moved forward on social frontiers of promise for the future and as she did so she inspired us all by spirit and example, to persevere toward the fulfillment of our hopes and dreams for a better world.

In fellowship,
Marion Brown, Sam Everett,
Edgar Klugman, Hertha Klugman,
Helen Lahey, Gertrude Langsam,
Alice Miel, Rose Mukerji, Ruth Muller,
Susan Reed, Fran Tappan, Aneta Walker

OBITUARY — W. David Wills, 1903-1980 Pioneer of Therapeutic Communities

Elizabeth Wills has provided us with an outline of her husband's early life:

David Wills was born in Swansea on 11 December 1903. His parents soon afterwards moved to Sheffield where they stayed for the rest of their lives — so most of David's young life and all his schooldays were spent in Sheffield.

He was the middle child of a family of seven, four boys and three girls. The oldest of the family contrived to join the army while still under age and was killed in the First World War. This tragic happening and what he had learnt from his brother about the training of soldiers in savage bayonet practice, undoubtedly influenced David very strongly in his abhorrence of war.

David's parents were members of the Salvation Army and, when they came to Sheffield, also joined the Cemetery Road Baptist Church. It was through the church and its many activities that David made most of his friends in his younger days.

Both parents were good and loving people, but his mother, Susan Emily Wills, was truly remarkable, and for her David had unbounded love and admiration. She was able to make each child in her large family feel loved and cared for. Also, on an insurance agent's small income, she managed to make a warm and comfortable home for them all.

David had two very different experiences at school. His first teacher was a young gifted woman who managed her class of 60 children without ever needing to raise her voice. Affection and humour were her weapons. His second teacher was a bullying man who resorted to the cane for the smallest offence, even rapping David's knuckles repeatedly in order to improve his writing. David was as miserable in his late

school years as he had been happy in early ones. While still at school, he had various jobs as an errand boy, vividly described under the title, 'Nights and Saturdays', in his autobiography not yet published.

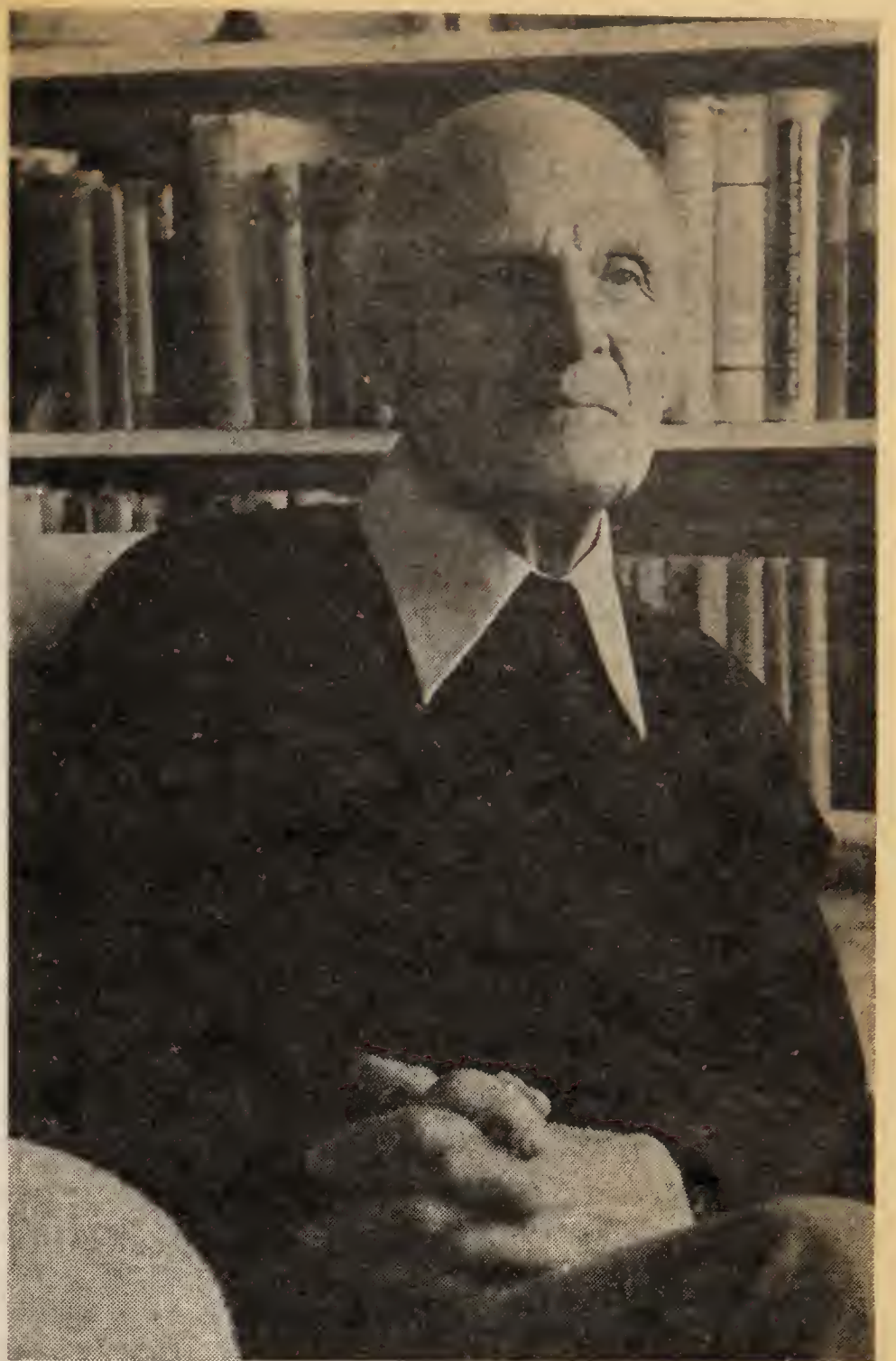
On leaving Primary School he had one or two jobs in offices and then was offered and accepted a well-paid job as a commercial traveller for snuff. But, before taking this up, another less well-paid job became vacant, which he knew was much nearer to what he wanted. It was for a young man to take charge of the boys' section of the YMCA in Norwich. He knew he must ask to be excused from his earlier commitment.

From **Robert Laslett**, formerly headteacher at Bodenham Manor when Wills was warden, and now lecturer in special education at the University of Birmingham:

Those who had the privilege of working with David Wills and maintaining contact with him when he retired from active work in 1969, mourn the loss of an inspirational figure and an incomparable companion and friend.

His interest in delinquent youngsters began in 1922 when he was a 'brother' and then a House Father at Wallingford Farm Training Colony. It was here that David Wills met Stuart Payne and that meeting was a turning point in his life. Because of his interest in Homer Lane and adoption of many of his methods, it is often assumed that David Wills' ideas came from Homer Lane but in fact, as he frequently pointed out, it was Stuart Payne who was such a powerful influence upon him. It was not until some years later that he heard about Lane and realised that both of them had the same ideals and their work was very similar. His earnest conversations with Stuart Payne at Wallingford were instrumental in turning Basher Wills, as he was known to the inmates of the Colony, from a harsh disciplinarian to the David Wills of later years, and his lifelong commitment to 'love for the unlovable' as a central feature in the treatment of maladjusted children and delinquent youngsters. He was convinced of the reality of feeling and expressing love as an act of will and this he demonstrated time and time again when working with many disagreeable, aggressive and hostile youngsters who saw themselves essentially as unloved and unlovable. This was central to his thinking and behaviour. The techniques of planned environmental therapy and shared responsibility, with which his name is associated, were secondary to the love for others which characterised his life.

From 1927 to 1929 he was a student of social studies at Woodbrook College, University of Birmingham, where he met Ruth, who was to become his first wife. From there he gained a scholarship (1929-30) to go to the New York School of Social Work. He is said to have been the first British student to do this, and though the qualification was not recognised in Britain, he did, in fact, become the prototype for the Mental Health training for psychiatric social workers this side of the Atlantic. From 1931 to 1935 Wills was Warden of Oxford House Educational Settlement at Risca, Monmouthshire, and then Housemaster of the Borstal Institution for a year.



With acknowledgements to Roger Tooth — Community Care

David Wills lived an influential, valuable and valued life. There are many people who gained from him, not only important ideas about the treatment of delinquent and maladjusted children, but who learned from his example and his precepts what integrity and commitment really means. His death has left a void both professionally and personally to a large number of people. It is with sadness that we realise that we can no longer look forward to meeting him and that his wisdom and vigour, his authority and his inspiration are no longer available to us, but he will be remembered with gratitude and affection.

There follows, with grateful acknowledgement, the original text of the obituary by **Maurice Bridgeland**, which appeared in 'The Times' on 7 February 1980:

W. David Wills, who died peacefully at the age of 76 on 2 February, pioneered new methods of caring for the deprived, disturbed and delinquent throughout this century from the moment in 1922 when, as a 'brother' in a punitively orientated Farm Training Colony he came to realise that 'short sharp shocks' were no substitute for life-long love. His first experiment in alternative methods was in the foundation of the Hawkspur Camp in 1936, which combined shared responsibility with intensive caring environment within a psychotherapeutic model (cf. 'The Hawkspur Experi-

ment' 1941). His last experiment was at Reynolds House, a hostel for maladjusted and delinquent working youths (1963-1968). He was a founder member and the first Chairman of the Planned Environment Therapy Trust (1965) which sought to systematise and promote the concepts and methods which he had pioneered and also of the Homer Lane Trust (1964), which endeavoured to further the non-punitive treatment of delinquents. His biography of 'Homer Lane' (1964) was a loving and critical appreciation of one of the earliest pioneers in this field. He was a Council Member of NACRO and the author of 'Commonsense about young Offenders' (1964) and his last published work was a contribution to 'Six Quakers look at Crime and Punishment' (1979).

To David Wills there was no essential difference between the delinquent and the maladjusted child 'beyond the technical point that a delinquent child has been charged and found guilty at a juvenile court and a maladjusted child has not necessarily had that experience'.

With both he saw unqualified love, shared responsibility and good human relationships as essential in re-establishing lost self-esteem, without which nothing permanent could be achieved. As the warden of the Barns Hostel for seriously disturbed evacuees (1941-45) and at Bodenham Manor, a pioneer residential special school for maladjusted children, he developed his philosophy and method of caring, and to David Wills care always meant *caritas* — personal love rather than impersonal charity (cf. *The Barns Experiment* 1949; *Throw away thy Rod; Spare the Child* 1970). He was the Chairman of the Governors of the New Barns School (1965-) which further his principles, and a

founder member and the President of the Association of Workers for Maladjusted Children.

When he retired from full-time work in 1969 the AWMC recognised his achievements by the establishment of an annual David Wills Lecture, given in London by someone eminent in the care and treatment of disturbed children. In 1964 his work was acknowledged with an OBE.

With David Wills what he was and what he did were the same thing. He was a Quaker and his absolute commitment to and belief in the power of love and the futility of punishment came both from his experience and from a deeply held belief in a compassionate God.

From Tony Weaver

Though not directly associated with the WEF, David Wills' life and work in the field of special education had a profound and sobering influence upon many members of it — such as, for example, Alex Bloom whose St Georges-in-the-East secondary modern school in Stepney there were no rewards, no punishment and no competition. Professionally, Wills had close affinities with the 'Federation Internationale des Communautés D'Enfants' which one former editor Pegg Volkov, and Henri Biscompte of Brussels, did much to promote; and in 1957 Wills was the mainstay, with George Lyward, of a FICE gathering in Brighton.

Issue No. 15 of 'Anarchy' edited by Colin Ward, May 1962, included a full appraisal of 'the work of David Wills', up to that date, by Antony Weaver and by Marjorie Franklin, the psychiatrist with whom Wills helped to found the Hawkspur Camp and, later, the Planned Environment Therapy Trust.

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The College's Publications Service was created in 1966 in response to an ever-growing demand for works emanating from the Curriculum Laboratory. Central to this enterprise was the curriculum journal IDEAS, the first issue of which appeared in February 1967.

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Counselling in Schools in 1980

Andrew Fuller

In his article, 'Counselling — The Personal and the Political', Professor Halmos(1) suggested that societies have always provided, and must always provide, counselling resources to meet the needs of individuals for help and guidance — especially those individuals who, for whatever reason, are unable to find help in the 'informal and intimate relationships of families, friendships and acquaintanceships.' The agencies from whom counselling has been sought and made available have been many and various — a cross-cultural study would be a most interesting project. In this introductory paper we shall discuss the counselling needs of children and young people, and the response of schools.

Counselling in schools has been referred to in a range of reports and writings over the last few years:

In 1976 the Court Report drew attention to establishment in schools of posts of responsibility for liaison with outside social agencies. 'Such posts might be combined with counselling'.

In 1976 the Court Report drew attention to school counselling — 'There is no doubt that it has an important and valuable role to play in helping children with emotional or behavioural problems, especially in secondary schools . . . Coverage on a much wider scale is needed'.

In 1978 the Warnock Report made numerous references to counselling needs, including: 'Particularly important among these services . . . are advice to parents, teachers and local education authorities . . . participation in health education and the provision of counselling services for pupils and others'.

'Health Education in Schools', published by the Department of Education & Science (DES) in 1977, devoted some space to counsellors in schools and their work, not only in their counselling role, but also in health education programmes and as a link between

school, outside services and parents.

Various reports have urged the need for improved and increased provision of vocational counselling and careers guidance services in schools.

A number of Local Education Authority (LEA) publications have made reference to the role of counsellors in schools, and training in counselling for teachers. Commonly, the local education authorities seem to assign counselling to the 'pastoral care' function of the school and its staff and this may unfortunately and perhaps inappropriately sometimes be interpreted as having more to do with social work and welfare than with learning and teaching.

So, counselling and counsellors are expected to serve a wide range of purposes, including: the identification of and response to pupils with special educational needs; helping pupils to deal with their own personal and developmental problems; educational and vocational guidance; providing links with parents and outside services; teaching responsibilities in health, careers and social education. This diversity in the responsibilities which may be attributed to counsellors by headteachers and by employing authorities makes the task of those who run training courses especially difficult. In 1977 a conference in the DES programme of short courses was arranged to provide an opportunity for trainers, headteachers, LEA representatives, practising counsellors and representatives of professional associations to come together and discuss their different expectations and perspectives. In exploring each other's territories the members of the conference were able to consider in some depth the purpose and process of counselling in the educational setting, finding, in their explorations, significantly different features and landmarks.

Very substantial resources have been de-

voted to in-service training in counselling and guidance. In 1965/66 there were two advanced courses in this field of in-service training for teachers, at the Universities of Reading and Keele. In the DES long course programme for 1980/81, taking one-year, one-term and substantial part-time courses into consideration, there are 33 such courses listed, and substantial public expenditure is attributable to enabling teachers to undertake this form of training. It is essential that during the 1980s there should be renewed and regular contact between the schools, the trainers and the employing authorities, to encourage the development of a variety of courses in answer to the changing patterns of need in schools — or, perhaps, in response to our more perceptive appreciation of pupils' needs.

Counselling is concerned with learning

The recently published survey by Her Majesty's Inspectorate (HMI), 'Aspects of Secondary Education in England' (2) reinforces this view. The survey refers to the diversity of responsibilities undertaken by counsellors in schools, and to the prime purpose of counselling practice in schools: 'to help a pupil to learn how to deal himself with the problems or tasks that have led him to seek help, or have shown that he needs help.' Reference is made to some of the symptoms: 'underachievement, problems in relationships, unpreparedness for subject or career choice.' The survey recognises that learning how to cope with or to overcome these difficulties, which may sometimes be quite disabling for the pupils concerned, is a task for which individual help is often asked of teachers, 'whether or not they are designated as counsellors'. The survey goes on to describe the situation in schools, and notes, 'lack of time militates seriously against effective counselling provision in many schools'. What is so important here is the inference that counselling is intended to help pupils who are encountering difficulties that seriously impede them in their learning tasks. This is the message that we should try to get across, much more effectively than we have so far succeeded in doing — **that counselling is concerned with learning** — which is what child-

ren come to school for. Its all too common 'pastoral care' nexus tends to associate counselling with social work and welfare — almost, one might say, with roles that are thrust upon teachers, rather than theirs by professional right. Lawrence's work, described in various papers and in his book 'Improved Reading through Counselling' (3) is relatively unusual in its immediacy, though there are some examples, in the literature, of field work that describe authentically the work of counsellors in helping children, young people and teachers in schools. Further examples of such activities may be found in Rose and Marshall, 'Counselling and School Social Work' (4), and in 'The Counsellor', the journal of the National Association of Counsellors in Education — notably the Spring edition of 1979, which was entirely devoted to the theme 'Experience of being a Counsellor'. However, it is still the case that most material published in this country, about the work of counsellors in educational settings, tends to be concerned with role, with training methodology, with speculation and description. We need to see more accounts of practice and outcomes, and the practice needs to be related to educational concerns.

This suggests that we must expect of counsellors in schools, as of teachers, a greater accountability, or at any rate a more comprehensive account of what they do. There is nothing wrong with this. It can be accepted that even so unreliable and coarse a criterion of success as an examination result is not available to the teacher-counsellor. But she needs to explain to colleagues, to parents and to lay people, including governors of schools, the scope and significance of her work in the education of pupils. The evaluation of counselling practice is notoriously difficult, though recent studies in America have shown the effects on self-esteem and the alleviation of fear and anxiety to be particularly strong. With already too little time for their counselling, teacher-counsellors are in no position to undertake evaluative research. They can and should, however, maintain records, though indeed it is not through records of their work, but in its outcomes, that counsellors need to show that their skills are useful, valuable and important contributions to

the school's central concerns.

Training in skills of counselling

As mentioned earlier, the National Secondary Survey referred to 14% of secondary schools in the sample with teachers (often more than one) designated as having responsibility for counselling. It is known that many teachers who have taken the one-year courses of training in counselling now hold appointments as house heads, heads of school, lecturers, student counsellors, administrators, inspectors — indeed, in the whole range of appointments open to teachers. On the evidence available it seems likely that at least one secondary school in ten has a member of staff who has been on an advanced course in counselling and guidance. But besides the substantial range of these long courses, there have been very many short courses which have focused on counselling skills for teachers, courses in the widest possible variety of patterns, including, recently, the excellent series, 'Principles of Counselling', broadcast by the BBC. The providers have often been those who staff the advanced courses, or members of the professional associations of counsellors, but many other staffing resources have been used. These short courses tend to fall into one of three groups — for teachers who have 'pastoral care' roles, for teachers with other specific responsibilities in schools, such as careers guidance staff; in the third group, courses focusing on counselling skills for orientations — often innovatory. This is still expanding, but already substantial and varied programme of training in counselling is undoubtedly one of the most hopeful aspects of the counselling scene in our schools today; it has grown and it will continue to grow in response to training needs perceived by teachers themselves. At this particular time, when staff deployment in schools is under constant review, and the economic use of resources is so important, trainers have a special responsibility for researching and understanding these needs and for providing courses with a specific focus and purpose.

One development on the training scene is a source of anxiety: the growth of part-time versions of advanced courses has seemingly been encouraged, in recent years, by actual

or anticipated cut backs in secondments. There are two certain disadvantages. Firstly, in the proliferation of small training units; one would wish to see, for example, three or four parallel training groups with a correspondingly larger group of staff with a wider range of specialist interests and a more substantial cadre for research roles. In this, as in other training fields, regional co-operation needs to be encouraged. Secondly, experiences during these courses may be especially stressful for teachers. These, sustained over two years while teachers are maintaining a full teaching commitment and with substantial private study, project work, residential weekends, and weeks lost from holidays for such activities as attachment to social work agencies and industry, may well be more than should be asked of some teachers.

The British Association for Counselling was inaugurated in 1977; it grew out of the Standing Conference for the Advancement of Counselling. The Association has a membership of well over 200 organisations and associations, and perhaps half of these are 'education-oriented'. The Association's organisation provides for groups with a professional focus, known as Divisions (including some concerned with counselling in educational settings), and regional branches in which members from many different professions and occupations may meet. This most promising development is providing additional training resources and, already, a series of publications of much interest to teachers and others who work with young people. Moreover, teachers and members of the helping professions can greatly benefit from the opportunities for inter-professional activities and co-operation that regional branches of BAC may promote.

Counselling: a specific dimension of learning

In the 1980s, the prime purpose of a school is no different from what it has ever been — to be an agent for learning. A few years ago during a conversation a school counsellor was asked what kind of learning she thought was involved in counselling. She said: 'They are involved in learning about themselves, how to cope with their feelings, learning about values, learning about their own re-

relationships with others, learning about their relationships with parents, subduing the old Adam. They need to be helped to understand what they are feeling and what their parents are feeling. They need to be helped towards a broader outlook, towards maturity, towards being better able to live with other people, towards learning about their parents' attitudes. They need to learn how to put themselves into other people's shoes and realise the responsibilities of group membership. They need to learn how to put their own rights alongside the rights of other people. They have to appreciate their own non-uniqueness. They all have to learn that all human beings are frail. We need to give confidence to the shy ones and help them to be less bashful with their problems and help them to achieve some perspective vision of their problems. We need to help them to overcome worries about disloyalty. The idea is that during counselling we try to get them to understand that this is an occasion when "we'll think about **you**".

Evidently far more people than the counsellor contribute to this kind of learning just as far more influences than those of the school are at work in the daily shaping of the character and personality of any pupil. But especially for those individuals to whom Professor Halmos(1) was referring: those who, he suggested, cannot establish or maintain the 'nourishment informal relationships' through which such learning can best take place for these perhaps the counsellor has a special responsibility. There should be a clearer appreciation than is sometimes evident, that for those who come to the counsellor, counselling should be a learning experience as well as a helpful one. Perhaps, too, more thought could be given in counsellor training courses, to ways in which this dimension of learning might be reinforced in the school's curriculum.

As those will remember, who were present at the inaugural meeting of the British Association for Counselling, Sir George Haynes made some important points regarding the use of the word, 'counselling'. He stressed the need for 'counselling' to retain the specific connotations it has for those who undertake counselling professionally. Its wide-

spread use in other contexts should not lead to a dilution and debasement of its meaning. Difficulties and misunderstandings always arise when words like 'counselling' are — is 'usurped' too strong a word? — at any rate, taken over and given a special meaning by a professional group, or by a group trying to establish a certain professional role. Nevertheless, the point is an important one and needs to be made. Counselling is not the same as advising or teaching or pastoral care and the notion that counselling skills should be a part of every teacher's armoury of competencies is quite untenable. This is not to suggest that only trained counsellors can provide a counselling service; rather that it is more necessary now than it has ever been to identify, delineate and describe the process and educative purposes of counselling and the necessary and sufficient conditions for the maintenance of such a service in our schools.

ANDREW FULLER

Prior to joining HM Inspectorate about 12 years ago Andrew Fuller took part in the development of Diploma programmes in Guidance and Counselling at the University of Reading. In the Inspectorate, he has special responsibilities in teacher training and in educational guidance and counselling.

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Editorial Note

This opening article by Andrew Fuller so effectively introduces the study into counselling which we wished to present in **IDEAS** No. 44 that we have chosen to use it as such and forego the pleasure of introducing this issue of **The New Era** ourselves.

JAMES BREESE & LESLIE A. SMITH

Counselling in operation: reports from four London schools

A number of schools in England were developing their own brands of counselling in the 1950's, the school in Essex of which I was headteacher being one of them. Working to the broad educational aim: the development of the individual pupil through his or her relative strengths; the staff of my school used and were supported by the services of a seven-strong team of counsellors — all volunteer staff-members — as we grappled with the complicated task of implementing effectively our central educational aim. Inevitably, we became innovators in a number of areas of educational practice including the broad field of curriculum development, the internal organisation of the school and 'flexible timetabling', the developments of sophisticated techniques of creating profiles of the development of each pupil which used equipment which pre-dated the computer, and a special, on-going study of 'the pupil in transit through the educational system and beyond' which involved us with our feeding primary schools, all of the 'caring services' in the town (medical, psychological, social, housing, legal, etc.) and parents, employers of all types, other secondary schools and further/higher educational establishments, and, of course, the individual pupils themselves. Between 1957 and 1966 in particular, we made good progress in the development of our counselling service; and this work received recognition when I was asked to represent my school at the First International Round Table on Counselling at the University of Neuchatel, Switzerland, January, 1966, which was organised by a noteworthy figure in the realm of counselling, Mr Hans Moxter. At this gathering of people from many parts of the world who shared an interest in counselling, I was privileged to witness the birth of a programme aimed at developing various forms of counselling in England. The representatives from England learned a great deal from our friends from many countries, particularly the United States; and this is borne out when we look at

the developments which were to take place from 1966 onwards.

The initial target for this special form of developmental work was the pupil-population in secondary schools. Quite quickly, a small number of schools in England created counselling services for their pupils. The first groups of teachers who had enjoyed special courses at the Universities of Reading and Keele joined the staffs of schools which, on the surface at least, were indicating an interest in counselling. As the years passed, views on counselling changed as one would expect in a research-and-development situation. It soon became clear that 'counselling' would be interpreted in a number of ways as teachers, schools, and pupils became involved in their own home-spun programmes.

This much is history: I was eager to find out how counselling was being used in schools in 1980 if only to obtain a 'feel' of the variety of approaches that might exist in the contemporary scene. Therefore, when James Breese and I planned this issue of **Ideas for The New Era**, I was pleased to be given the opportunity of contacting the counsellors in four of London's schools — schools which enjoy many years of experience in this area of educational activity and which, through the people involved, have contributed significantly to the development of counselling in the capital.

The four articles which follow have been written by the counsellors in four large schools. They reveal the individualisation that is a feature of developmental work in education in England; and they provide as a group of reports a form of sample of counselling in secondary schools in the country. James Breese and I are grateful to the counsellors, Shirley Dunkley, Joan Longley, Dr Fred Roberts, and Helen Kiddle, who have contributed to our study.

LESLIE A. SMITH

Counselling in Mayfield School, Inner London Educational Authority

Shirley Dunkley

There are not many London schools which have had longer experience of school counselling than ours: for more than 14 years now, a system involving two counsellors, serving the needs of nearly 2,000 girls from a very heterogeneous community, has been growing and developing.

The school is divided horizontally with heads of year who remain with their year from first to fifth year and is with Heads of Year that the counsellors work most for all practical purposes.

In the third year we meet every girl in informal discussions with small groups from which the bulk of our self-referred clients come. From an average form of 30 pupils we will usually be asked for individual counselling by 10-12 girls. In the first two years most clients are staffed-referred; however, counselling only continues with the full co-operation and agreement of the client. Above the third year virtually all clients are self-referred because the girls now know their counsellor and understand the system.

We start with the premise that each client is uniquely valuable and that our way of helping will be to share the client's problems with them and try to encourage them to do whatever is necessary for themselves. We see the best way of achieving this to be through a series of interviews held in privacy, without interruption or outside pressure. To make this possible, we have set up an appointments system, so that each client shall have a clearly defined length of time which belongs only to her, for which she has been officially excused from lessons. We use an appointment slip, which is sent to the girl on the day of her appointment, and she then has only to show this to the teacher concerned and she is permitted to come. This understanding by the staff of the acceptability of her missing lesson time in order to resolve personal difficulties is vital to the success of our scheme: it is, therefore, our duty to ensure that the client does not miss the same lessons and to show flexibility and understanding in the matter of tests or practical lessons.

Clearly our relationships with the staff at all levels are of paramount importance in the smooth running of our work. We achieve this by both structured and unstructured methods.

First we meet all new staff at the beginning of each academic year. We also meet all third year tutors to describe our group work and discuss their individual forms. We meet twice a term with our Headmistress to discuss matters of general pastoral concern such as ways of coping with incidents of bullying or unruliness, or areas where communication appears to be breaking down between groups or individuals in the school. We attend staff conferences and seminars, often as group leaders, where decisions of policy are being formulated, and see our role as representing the needs of the individual which must be balanced against the demands of the institution in any changes which may take place.

Less formally we consult frequently with Heads of Year about girls or situations which are worrying them and consider whether counselling may or may not be helpful. The senior member of staff responsible for staff welfare also has regular consultations and from these we may get requests for individual personal help for teachers. Obviously informal discussions with members of staff are taking place all the time and through these contacts we try to demonstrate a counselling view of people and situations which underlies our work. One of the contacts we value most is the weekly staff discussion which we jointly lead for six or seven sessions a term. This is open to anyone able to make a regular commitment to the group and teachers bring to it their professional concerns and anxieties for group help. We have run these groups for ten years and feel them to be a very important part of our work.

We see the counsellor in school as one of the main links with outside agencies and therefore meet weekly with the Education Welfare Officer and liaise with Social Workers and the school medical service. Our central source of support is the School Psychological Service which we use in two ways. We meet with the Education Psychologist and members of the Wandsworth Child Guidance Unit four times a term for case

discussions; we have monthly meetings with a Psychotherapist for personal help and supervision. We should very much like to be part of an on-going professional group as we have been in the past, but this is not available to us at the moment. It is our fundamental belief that all counsellors should have in-service support through group meetings and individual tutoring so that professional standards can be maintained.

What then is the profession of counselling? It is the provision of skilled help in solving emotional problems in order to release the individual from the awful inevitability of inflexible and automatic reactions in personal relationships. By the special relationship built up between the client and counsellor the difficulties and crises which can hinder normal emotional development and mental health are hopefully resolved.

We see this as a process which may involve several stages.

First, **Ventilation** — the opportunity to verbalise the problem and the feelings involved. For this to happen the client must be assured of privacy, guaranteed time and complete confidentiality. This is, we feel, a fundamental professional standard.

Second **Examination and Clarification**. At this point by the use of playback, open ended comment and question, restraint from judgement and guidance on the part of the counsellor, the problem can be explored further by the client.

From this we hope will come the next stage **Understanding and insight**. In order to facilitate this, some interpretation may seem useful but the judgement of how and when to use this is critical and again involves the application of professional principles. Inappropriate or premature interpretation can be more than just useless but positively harmful in some cases and the skill of the counsellor lies as much in assessing the right moment as in the trained perception of the client's motivation or interaction with others.

Next we would hope for **Modification** of the way of coping which would relieve the pain and lead to the final stage of **Resolution** when the client knows clearly what he or she wants to do.

Obviously not all cases can follow such text book patterns but one or more of these processes are usually involved in all counselling. It seems to us that the counsellors at Mayfield are seen as people trained in these particular skills needed for this kind of development. Perhaps one or two examples will illustrate more clearly how we work.

Sara

Sara referred herself for counselling when she was in the lower sixth form. She was 17, had a twin-sister who was also in the sixth form and a younger brother aged 15.

She presented as her problem her difficulty in coping with intense feelings of inadequacy in relation to her sister and her grave doubts about her academic capabilities. In fact she had already achieved excellent GCE O-level passes and was attempting

GCE A-levels. Whilst accepting all the feelings she expressed I felt that there were deeper problems to be uncovered and was aware that counselling must proceed carefully if Sara was to be enabled to look at these without too much anxiety being aroused.

We spent some five or six sessions together exploring her jealous feelings and her anxieties about her school work. She then began to tell me more about her family as a whole. The family is middle-class and achievement orientated. A picture emerged of a family where there was intense competition in most areas, the most painful one for Sara being the competition between Sara, her sister and her mother for father's attention and approval. The son appeared to be rather withdrawn and neglected within this struggle but I was told that he was also 'clever', and therefore a source of envy. The marital relationship seemed far from healthy and patterns of neurotic and unpredictable behaviour abounded.

Trust now seemed to be established and I felt able to begin to use some interpretation. This resulted in the counselling beginning to focus on Sara's feelings about her femininity. Physically she was petite and pretty in a rather gamin way and very slight. She did not have any relationships with boys — found them 'boring'. She felt that her sister was much more feminine and also that she had more friends.

Her feelings of being too fat and ugly were voiced and I was told how sexually attractive her mother was.

I found myself becoming very concerned about Sara and was convinced that the 'dieting' to which she referred really amounted to an unsafe degree of under-eating. She was extremely evasive about what she ate and I became more worried when it emerged that she had not menstruated for 6 months — having been established on a regular menstrual cycle for some 3 years prior to this. I consulted with the school Doctor who confirmed my fears that Sara was probably suffering from Anorexia Nervosa and that an early referral to a Psychiatric Unit was imperative. We also decided that the best way of achieving this might be for me to put to Sara my anxieties for her and try to obtain her permission to consult her parents and make the referral. This was not at all easy but was eventually accomplished and resulted in the family being referred for family therapy to an Adolescent Psychiatric Unit.

The final outcome of this was a slow recovery by Sara who was then able to obtain her 4 GCE A-levels with great success.

This case has been used to illustrate that part of the counsellor's task is diagnostic: it also emphasises the importance of referring clients for appropriate help once a diagnosis has been made.

Paula

Paula was referred very early on in her first year because her teachers were concerned at the strangeness of her behaviour. She seemed very bright and interested in her work, was very articulate and 'a bit

of a show off', but was found on several occasions wandering about the school when she should be in lessons, mixing with older girls and even smoking. When asked why, she produced extremely bizarre and involved explanations which often denied that she **had** been doing what she had been caught doing. Her parents were also worried by the unlikely stories she produced when home late. Everyone found her puzzling, and as she also seemed to be isolated in her group, it was possible that counselling might help.

I found her charming, chatty, interesting but confused about reality and fantasy. Mostly in counselling sessions the fantasies concerned her dog whose exploits were prodigious and with whom Paula seemed to identify. She presented her home and family as perfect — too perfect, I felt. (She is the middle of five children, all very close in age). I saw diverse tasks for myself here. First I must work with Paula to uncover more of her real feelings by playing back to her my true feelings and present her with a reality she could not deny, while at the same time showing that I recognised and accepted her need for fantasy. Next I must help the staff to find a way of coping with Paula — I eventually felt that it was best never to ask for explanations of her behaviour but to deal summarily with her breaches of discipline, while at the same time giving a lot of attention and praise to her good efforts. I saw it as proper also to meet with her parents, talk about their problems with her and suggest where they could seek more outside help, and lastly I liaised with Child Guidance Clinic over a possible referral. The first two tasks continue, although the family is now in therapy, and the outcome is still, at the end of her second year, unclear; but I hope that the counsellor involvement minimised the possible crises and made the action taken considered and not precipitate because of emergencies.

Frances

Frances self-referred at the end of the group sessions for her form. She had recently arrived from Northern Ireland where both her parents had died, and was living with an aunt and uncle. The counselling involved releasing the feelings of loss and pain which had been dammed up, by first permitting and then sharing her grief to allow her the release which she needed. When she had finally faced the agony of her loss, she was freed to make decisions concerning her present circumstances, which eventually took her away from our school and back to Ireland again. The counselling was an intense and essentially private experience which happened to take place in school — it involved no-one except the counsellor and client and no action was taken on her behalf, and in that is more typical of the work daily being done in Mayfield than some of the more dramatic situations that catch the imagination.

SHIRLEY DUNKLEY

Editorial Note: all characters referred to in case-studies are fictitious.)

Counselling in a Girls' School, Inner London Educational Authority

Joan Longley

I work as a counsellor as part of a pastoral care system in a ten-form entry girls comprehensive school in a social priority area in south east London. Pastoral care is organised through a year system, with a Head of Year and ten form teachers sharing the responsibility for the 260 girls in the year. There is also a Head of Welfare whose role is disciplinary, she co-ordinates all the welfare work within the school. My role as the counsellor is non-disciplinary; the work is confidential between me and the girl. It is a voluntary service in the sense that I will work only with a girl who chooses to come, even if in the first instance it was a member of staff who referred her. So although I work as part of the pastoral care team, my role is autonomous and independent.

I started the counselling service at Peckham School thirteen years ago — or rather the girls and I did it between us. It all happened quite accidentally out of work I was doing with small groups on personal relationships as part of my role as a biology teacher. Soon the girls were asking for an opportunity to see me alone and privately. This was work that needed enough time to sit and listen, so I asked the Head for extra timetabled time to do this, and it was given. The counselling service had begun! Yet at this time, the middle nineteen-sixties, counselling was only just establishing itself in Britain. However a group was being formed in London for those interested or already engaged in individual work with young people and I was invited to join. This group gave me support and guidance at a time when I needed it most. I was eventually seconded for a year to do a full time counselling training. By this time the counselling service was already well established in the school.

One of the major developments which took place in the early years was the move away from working in separation and secrecy within the school to being established openly in the very hub of school life. It has always seemed to me a natural human trait to ask for help, especially during a crisis. I therefore wanted to make the counselling service operate in the forefront of everyday school life. This greater openness helped to eliminate a lot of mystery and fear attached to counselling. Although I am aware that this may have prevented some children from coming for support, I am sure it encouraged a greater number to do so. It has also meant that I have become more involved in the everyday life of the school. I am more easily available, more frequently seen about the place and therefore more ordinary.

My room is close to the medical room and next door to the room used by the Head of Welfare. The medical room is my main link with any distress at school. The medical room image at my school is not one of sickness and disease but rather one of support, help and the relief of pain. It is a place of safety and

refuge.

The line between physical and emotional pain is an inexact one. It is easier to manage and control a headache than to feel the pain of a row with your mother or the rejection of a broken relationship; or to admit to a tummy-ache rather than expose your terror of the animals in the biology laboratory. The full time medical room attendant is experienced enough to sense which girls to shoo back to lessons, which ones to lend an ear to and which ones to give a pillow or an aspirin. When she feels it is appropriate she will offer the girl a counselling appointment; when she is unsure she will bring the problem to my notice.

The medical room is an excellent clearing house for human distress and anxiety and I make full use of it. Even if a girl uses the medical room as an escape from work there has to be a reason behind the need to continually run away from difficulties — counselling may help whereas an aspirin might not. The medical room has become a safe haven to have your needs sorted and identified. I work through an appointment system and most appointments are made in the medical room but it is certainly not the only way appointments can be made. A girl can come to me direct or ask the help of one of her teachers in making an appointment. Each appointment lasts for one lesson period of forty minutes, although the length of time actually spent in the counselling room is about half an hour if one allows for time to get there and time to make the next appointment at the end of the session. An appointment can be made only a week in advance, and there is always a waiting list of people ready to fill in a gap caused by an absence or someone changing their mind. About one third of the people I see are referred by members of staff, the rest are self-referred. However, I will work only with a girl if she comes to me voluntarily, so in the case of staff referrals, I always arrange a preliminary interview with the girl to find out if counselling is appropriate, and if so, whether she is willing to commit herself to it. I never allow myself to forget what an enormous commitment counselling is and what a lot of courage and strength are needed to undertake it. I always have great admiration for a girl when she walks through my door for the first time because I am aware that a great deal of hard work has already gone on inside her to get to that stage. I always share this admiration with her because she has earned it and deserves it. Recognition of this struggle can help to establish a good counselling relationship quickly. Once the girl has made her appointment a lesson 'pass-out' slip will be placed in the register on the morning of her appointment. This will simply state that her attendance is required in the medical room at a particular time. Without such a 'pass-out' slip no girl is allowed out of a lesson, but it also acts as a reminder to the girl that her counselling

appointment is on that day. There is no mention of counselling on the slip. The girl is given another slip when she returns to her class to cover the time of absence. This method is employed in order to prevent girls missing lessons for unofficial reasons. Another advantage of being close to the medical room is if a girl needs some time to recover from a painful and distressing session there is space for her to sit or lie down for a while and the opportunity of having a cup of tea if needed. Many feelings can come to the surface during a counselling session which may overwhelm the girl temporarily. She may feel less afraid of it happening again if she is taken care of and not expected to go back and face her class and teacher with a tear-stained face.

I am often asked how I cope with crisis situations. At one time I used to keep one period a day free in case there was something that needed urgent attention, but I found this arrangement unsatisfactory. I have learned that most crises can be dealt with fairly quickly, not by taking away the crisis but by reducing the panic that accompanies it. By acting calmly and showing no fear or anxiety the girl can quickly be put at ease and helped to feel that she is in charge of herself. It can be a really terrifying experience to feel that you are not in charge of what is happening to you. Well-meaning friends and teachers can often make the situation worse by their obvious worry and concern. Even the act of taking the girl to the medical room can add to the feeling of panic; the fear of going mad or the fear they are going to die can be very strong in adolescents. Five or ten minutes given to reassurance and a promise of more time later in the week is often the best medicine. They seem to get the message 'if she thinks I can cope I must be all right, I'm not going to be, or I'm not going mad, after all'. A day or so later they are in a better state to look at what it is that is going on inside them that creates the fear and panic.

Confidentiality is a touchy topic because teachers feel that important information is being withheld from them. The girl and I together decide whether or not it will be helpful to involve other people but the final decision is hers. This forms an important part of the counselling. The problem is hers and she must take responsibility for it. My task is to understand what she is trying to communicate, accept it without moral judgement and help her to find ways in which the problem can be dealt with. We always go through the reasons for her solution to ensure that she has thought through carefully. My experience shows that young people rarely like having secrets from people they love and trust but often have difficulty in sharing something personal and important. Counselling can help them feel confident enough to talk to their parents, teachers or friends themselves. The important thing for me is to respect the feelings of the girl and make it possible for her to trust me. I can remember one occasion when I quite unwittingly betrayed a child because I was concerned about her. In some way it got back to her and needless to say I lost her trust after that and perhaps the trust of others as well. I've never allowed myself to forget that occasion. The rule

of confidentiality is certainly respected in my school. The staff do not expect me to divulge information to them, and I am not expected to write out reports. I never promise a child that I won't tell anyone. I prefer our relationship to be based on trust rather than on secrecy and if a girl gets as far as making an appointment I get the feeling that she has already started trusting me. It is extremely rare for a girl to say she will only say something if I promise not to tell anyone else. If this happens, I usually start the counselling session by looking at that particular fear! Anyway she always has the option of not telling me.

The cases I deal with vary enormously. Some are straightforward enough for me to isolate the core of the problem quickly and deal with it. Others are so complicated, it is difficult to know where to start. The whole essence of counselling is rooted in the 'here-and-now' problem but it isn't always as straightforward as it sounds! The following cases may give some idea of the sort of complexity a counsellor frequently has to face.

Diane

Diane's mother came to see me. She said she was very worried about her daughter and she didn't know who else to turn to. She said her daughter was obviously unhappy but was refusing to talk to her about her worries. They had always had a good relationship — there had been only the two of them until recently when she had married a widower with a little girl of six. Since then Diane and her mother had hardly spoken to each other. Things had become so bad that Diane had taken an overdose of aspirin. Fortunately it was not a dangerous dosage but it did bring the problem to a head. I made contact with Diane and she agreed to come and see me. I saw her for six sessions and I also saw her mother again. I concentrated on re-establishing the relationship with her mother with the hope that this would probably help her cope better with all the various other problems that she was facing, and this is in fact what happened.

In this case there was something positive to build on so a solution could be found. Sometimes solutions are not possible or even expected — a girl may simply need a safe place in which to express her feelings. I have found that just being listened to can be an effective release for some young people. All the counsellor may be able to do is to receive, accept and understand. Here is an example:

Joyce

Joyce came to see me because she kept getting outbursts of rage. She was frightened by them but they were also getting her into trouble with her teachers and her friends. Joyce's father is in prison serving a ten years sentence for armed robbery. Her sixteen year old brother is violent towards her mother. Her mother has little time or interest for Joyce. Is it any wonder that her feelings erupt at school without warning? As the counsellor, all I can offer Joyce is the space and time to get in touch with some of her repressed feelings, to express what she feels about the

various people and happenings in her life. Hopefully within the counselling relationship she will find ways of understanding her feelings so she will be less afraid of them. In this way she may be able to build up more strength and courage to face whatever life is presenting to her. She may also begin to discover new bits of herself — strengths she didn't know she had. Once she learns to accept herself more easily she may find it easier to accept others who have let her down even if the reasons are too difficult to understand.

It is possible to refer adolescents to the Child Guidance Clinic should they require more intensive help. This is only done if the girl and her parents agree to such a referral. The clinic services can offer support to the whole family and this can often bring about excellent progress. However, because referrals do not always work out successfully, as some families and adolescents find it difficult to attend regularly, I am given generous support and regular supervision by the clinic to deal with these difficult cases in school.

Apart from work with individuals I also do some group counselling. I meet the whole of the third year, the thirteen to fourteen year olds, in groups of ten to fifteen. I see each group for four sessions only which is nowhere near enough but better than nothing at all. It is untime-tabled which means taking the time from other lessons. I see each group twice a week over a fortnight. It is a good opportunity for me to meet every girl in the school and to tell them about the counselling service. The girls present a large variety of problems and difficulties at these group-sessions, and many self-referrals for individual counselling follow.

I am occasionally asked to assess the success rate of my work. This is difficult to do when one is dealing with human feelings and behaviour. I feel that if anxiety can be reduced enough so that a person can cope adequately with their world then I would measure that as success. But these are vague terms, what does 'cope more adequately' really mean, and adequately for whom, the girl, her teachers or her parents? Our behaviour is very much affected by how we feel and it can give a clue to others as to what is going on inside us. If parents and teachers could be helped to become more perceptive of the behaviour of young people it would lead to better relationships. This is one reason why I like to give parents a chance to come and see me. I have also organised groups for staff both for general discussion and for training in counselling skills. Counselling is all about people's feelings whereas teaching tends to deal more with thoughts and ideas. If these two things could be brought more together in schools I am sure a lot of human misery and distress could be reduced.

What of the future? Thirteen years is a long time to be in the same job in the same place. This is not entirely from choice. There is no career structure for counsellors in the Inner London Education Authority; counselling jobs are few and far between and promotion is rare. Despite the necessity for highly specialised training, many Heads still feel that counselling is an easy option to teaching and therefore do not give it the status it deserves. Counsellors who are determined to practice have often no alternative but to take low paid posts. However, I am fortunate to have sufficient freedom and opportunity to develop my work in my present post. My long service to the school has given me the trust and support of senior colleagues, and they respect my work. There are still many things I would like to do, especially in the area of supporting and training staff, but this will involve more energy and time than I can give at the present time. Because I am employed as a teacher I am part of the quota allocated to the school. This means that I still have to do some teaching which amounts to eight periods out of a possible thirty five, and I am also time-tabled as a replacement in the special 'sanctuary' unit for three periods a week. In addition, I have the responsibility of a sixth form tutor group. Over the years I have learned to adapt to my various changes of role but it is never easy and it certainly has its restrictions. It can be extremely confusing for everyone when one moment I am claiming to be non-judgemental and the next moment I am expected to write reports on pupils' work and behaviour! Although I have come to terms with these difficulties I would dearly like to see counsellors having a better deal from education authorities so that they can put their training and experience to maximum use. To accept that counsellors exist and to create an appropriate career structure would be a good beginning.

Through my work as a counsellor I have seen many people learn to live more effective and creative lives and this in turn has affected my own life. Through the people I have counselled I have learned more about human feelings and behaviour than I could have learned from books. Unknowingly they have forced me to confront myself more honestly and realistically, and by sharing their pain I have been forced to face my own. Through helping them to discover their strengths I have discovered mine, and by helping them to accept their weaknesses I have found it easier to come to terms with my own. It has been very much a joint venture and an invaluable human experience.

JOAN LONGLEY

(Editorial Note: all characters referred to in case-studies are fictitious.)

Counselling at Pimlico School, Inner London Educational Authority

Dr Fred Roberts

The Counselling Service was established ten years ago when the newly built school, a mixed comprehensive of 1,600 pupils, first opened in September 1970 and I joined the teaching staff of 120 as a Counsellor. Looking back over those years I can see a definite evolutionary process. The present outcome is the product of the experience of an enlightened Headmaster, my own personal orientation, and finally, yet progressively the needs of the school.

As a psychologist and psychotherapist, I responded to the advertisement for the post of Counsellor because it was therapeutically orientated. Here was a Headmaster concerned for the mental health of his pupils and it seemed to me therefore that we were in tune at a basic and fundamental level. My previous experience in a comprehensive school reinforced my belief that the part played by the emotions, the affective aspect of the personality, in learning and behaviour was grossly undervalued and largely ignored in society in general and in education in particular. Too many teachers I felt, from the most senior to the classroom tutor, were besotted with the importance of rationality and intellectual functioning. It is almost an occupational hazard. My role, I felt, must include an emphasis upon listening rather than telling and empathizing rather than instructing whether I am talking to pupils, parents or teachers. Lastly, the Educational Unit, one resource within the Counselling Service, meets a real need within the school, which has emerged over the years in helping those pupils who cannot cope with the learning requirements in the normal classroom or who are too vulnerable ever to get that far. The Counselling Service itself is an umbrella under which the pupils receive help when Pastoral Heads refer them because they are puzzled or frustrated by problems which are not responding to normal caring. But of the 300 pupils on average that I see in one way or another in the year one third come as self-referrals wanting help with their adolescent problems which nearly always, in one way or another, involve past or present relationships with parents. So the Counsellor is betwixt and between mediating and reconciling between pupils and parents, and teachers and pupils and society; adolescents desperately need someone to represent them; too often they feel at the mercy of their seniors during their most vulnerable period.

So Pimlico School, awarded a Gold Medal for its architectural design, built on a privileged site in Inner London, meets the needs of a mixed geographical and sociological environment and intellectual and aesthetic abilities. One form entry is allocated for gifted musicians from throughout the London area. The building itself is extensively used after school and during weekends for the creative arts and the leisure activity and welfare of both the young and the older people.

The Counselling Service through innovation over the ten years has provided itself with accommodation for the Counsellor, fulltime secretary, student social worker and student counsellor on official placement from College, a Graffiti Room with graphic attempts at personal immortality and reminders of what occupies the minds of pupils most of the time. At the centre of these facilities is the Educational Unit, a large resources room where teachers, particularly understanding of emotional needs of pupils, cover a core curriculum in Maths, English and Humanities for two periods in the morning and engage in therapeutic activities in the afternoon.

Admission to the Educational Unit is after discussion with the Pastoral Head, the Form Teacher and individual pupil concerned. He or she is encouraged to understand that overcoming the problem is a co-operative effort and the personal programme that is drawn up reflects his needs and honours his feelings. Attendance at the Unit therefore will vary from a minimum of three classroom periods to a full week. The duration of their stay will vary from a few weeks to a maximum of a complete year. Personal and individual counselling is a concurrent activity. Because of these consultations the Counselling Service enjoys a wide measure of confidence when the individual programmes are drawn up or need to be altered or amended.

We make a contract with our pupils. One requirement is attendance at our weekly group session, the last period on a Wednesday morning. The emphasis is upon their feelings about themselves and one another and staff responses to the image which pupils project. Their progress in attitudes and achievements is reviewed lesson by lesson and the return to the classroom is both gradual and progressive. Again, this programme of return is worked out meticulously with all concerned including the parents. Developing a good relationship with both parents is considered paramount either by their visit to school or my visit to home, or both. Without their goodwill effective recovery would be delayed indefinitely and we have thought it necessary therefore to develop social techniques which have proved successful in getting parents in to see me.

Consultation with our supportive agencies begins with the visit of the Education Welfare Officer each week to the Counselling Service. This liaison extends to the Educational Psychologist who visits the school twice a term for an initial planning meeting which includes the Heads of Years followed by a diagnostic session later in the term once the priorities of the referrals have been decided. We have a connecting door to the School Medical Officer, not merely symbolising the fine line of overlap in the demarcation between the physical and psychological aspects of human behaviour but proving of real practical worth. We maintain contact with the outside or external agencies

which includes Child Guidance and psychiatric clinics, educational guidance centres, tutorial classes and intermediate treatment as well as the Social Services generally. Through our fulltime secretary we ensure that information is communicated rapidly by the written word linking our own dissemination points in the school with the agencies outside. To do this effectively means a lot of work and paper; at least five copies of any important message are circulated internally with an additional three or four to the supportive agencies. At its best, resultant action is not hindered through ignorance or inconsistency because of unilateral decision. One must recognise however that often the clamour for official reports and bits of paper is the extension of a deeper personal anxiety; a defensive line to fall back on in the face of criticism or just one way to avoid responsibility. It is frustrating to find that your particular effort at communication is stultified because the individual concerned has filed your letter without reading it or that an educational psychologist's report or child guidance referral has created a spurious attitude that all is well now and no longer is the individual concerned for the pupil.

So much for the bare bones of the organisation. Let me now pick out certain major outlines which give some shape to the 'body' of the Counselling Service.

1. In practice a great deal of our efforts are directed to the flowering of the individual's self-awareness and understanding in the early years of the pupil's admission to Pimlico School. Each first year form is seen with their form teacher on two occasions as soon as they have settled into the school routine. I face the initial problem that pupils have of differentiating between psychiatry and psychology; when there are phantasies and fears concerning 'mental illness' and 'madness' then they become projected on to me. Parental prejudices about psychiatry are expressed by the pupils and time is well spent explaining the scope of psychology and what a doctorate stands for in 'educational terms'. As a result, it is fair to say that the pupils are much better informed than many of their parents who still hang on to their outdated prejudices. The second session is preventive in intention. The aim is to stimulate the pupils' interest in understanding and coping with their problems through a study of their feelings and emotions; how this affects their behaviour, when they over-react and become either withdrawn or aggressive with consequent deterioration in the atmosphere in the classroom. They become noticeable in their withdrawal and disruption and their work and achievements suffer. In a therapeutic sense it is more stimulating in this connection to talk to classes where there is a high individual incidence of emotional disturbance; their response to questioning is immediate; they know exactly what you are talking about. When they feel sad 'we mess about', angry 'we stop others working' or 'push others around' or 'I feel I want to kill myself' and in the classroom 'my writing goes all squigly', 'my work is messy' and 'I do less and less'. It is no different in principle when applied to Fifth and Sixth formers, ex-

cept that there is a little more sophistication. We use psychological tests for example to sidestep being bogged down and to get at the root cause with say, 5th year pupils presenting symptoms of physical aggression. They respond readily to the invitation to know more about themselves. It is surprising how they will give a wry knowing smile as though being found out when I discuss their scores on a Personality Questionnaire noting their strong inclination to 'follow their own rules' under the heading 'Undisciplined Self-Conflict'. Just the administration of a Careers Check List helps to dispel their disbelief that no-one cares about their future anyway. Sixth Formers who have little inclination for work yet on being tested show superior intellectual capacity, discover for themselves the effect of the home environment as you indicate before their eyes their inadequate scores on the Primary Intellectual Scales and their low scores on the Social-Emotional Adjustment Cluster on another Personality Inventory. In a way they have known this all along, yet giving the information a perspective in personal terms gives an enlightenment not previously there!

2. Counselling in groups is a very important element in our work. I put it this way as the practice is much broader than the concept of group counselling in its formal sense. This is the influence of having an educational unit in the setting where one can observe pairings and groupings among themselves. Sometimes the most important teaching is not in its formal setting because pupils so often have an inbuilt resistance to being organised involuntarily. Some teachers experiencing the Unit for the first time feel anxious that the pupils here need so much more time to settle down before formal academic work is undertaken. But the minimum of structure and formal arrangement implies a greater degree of freedom, discretion, and decision making. That is a danger or an opportunity — whichever way you view it — in developing maturity. It can be the occasion for basic lessons in social awareness. The counselling of one pupil on the spot, as it were, gives a lesson to those round and about. When a pupil knocks on the door and barges in his learning has been thorough but inappropriate to our setting. They take time to re-learn that a 'knock' is to alert the occupant that there is someone outside, not an ultimatum to enter. A great deal of additional counselling, not admonition, could follow. It is surprising with what delight pupils repeat simple learning processes when they are reinforced, with praise. Very basic stuff one might say yet building on this achievement, complex behaviour and social patterns may be taught and understood.

There is also great opportunity for a formal group, e.g. in another case a group was formed as a result of difficulties experienced with a class and in discussion with the form teacher, Head of Year and myself and the class the pupils were given a choice. Those wishing to continue formal work in the classroom remained with the form teacher, those with a compulsion to discuss their feelings on vital interests could meet with me as a group. The one pupil considered most troublesome

was the one who was most mature and voiced the resentments, anxieties, and frustrations of the others, and has real leadership qualities. From their point of view there was a great gulf fixed between teachers and themselves. They saw teachers making the same demands upon them as we felt teachers in our time had made upon us. It's as though nothing has changed over the decades. They hear the teacher say 'I had to learn it — you'll have to'. 'I know best'. 'Teachers have a great power over the future'. 'They don't listen'. 'We never have time to talk in class as we do here'.

The therapeutic group intended for all pupils in the Unit meets for 40 minutes weekly. My experience indicates that this should happen every day, but time is at a premium; about twelve pupils, boys and girls, attend, their ages ranging from 12-15. My experience and particular approach has shown that initially the need is for interpretative intervention to almost every response of each pupil. You can imagine, therefore, that initially it is an exhausting task to meet this requirement even taking into account that at the beginning the numbers are small. In due course, however, dominant and demanding behaviour in the group subsides and encourages a more equitable distribution of responses with consequent greater interpretative awareness and skill. The group responses are eventually spontaneous and the therapist makes his contribution along with all the others.

Great store is placed on our relationship with parents. There is a recognition that at its minimum it is a survival tactic, and at its best it is so completely satisfying. Without the full trust and active cooperation of parents, counselling may miss vital clues and modification of pupil behaviour in general is therefore so much less effective. Presenting symptoms may be quashed, for example, by a repressive regime, but a great deal of aggravation and vandalism in one form or another breaks out as resentment is displaced. Visits are made to the homes whenever possible and both parents are invited to attend school. Most parents feel some anxiety; many are plainly threatened. This mostly

accounts for the aggressive behaviour they sometimes display. We sometimes forget the obvious and it is still necessary therefore to say all mothers and fathers have been children, and all have attended school. I am emphasising that this experience will colour their responses as well as the degree to which they will collude with their offspring. The expertise of the Counsellor must resolve these resistances.

The basis however of mutual trust and goodwill is that that we both want the best for their child. There are very few parents indeed who do not respond to this appeal. When this happens the problem is to overcome their negative view of authority in general and their attitude to school in particular. Sometimes it is due to the ignorance of parents, too often for comfort it is the result of some high handed intervention by teachers. When they do not respond, it means that the outcome is professionally passing out of our hands, but these occasions are rare.

I go to great lengths to make sure father eventually attends as he is central in puberty in the emotional development of son or daughter. Is it because of convenience to the school that mother is invited in and that father is left out or is it a male chauvinist attitude which always regards mother as being responsible for the difficulties the child is manifesting!! It is to father I turn more particularly when problems of control and discipline are involved. Time after time I find that when he finally attends and I use his presence in a positive constructive way, there is a grateful and spontaneous response to the involvement. Helping parents emotionally engages all my psychotherapeutic skills, but I consider my time well spent.

Above all, in the interview with parents first, without the presence of son or daughter, I develop a relationship of mutual respect and cooperation and agree on our joint strategy. Whatever may be the intelligence of the children they have an uncanny ability to find the crack and open up a gulf between parents and school if they are given half a chance.

FRED ROBERTS

The Nature of Pastoral Care in Lewisham School, Inner London Education Authority

Helen Kiddle

Lewisham School Pastoral Care is organised into a House System. Each House is called by the name of a colour and my house is Yellow House. In the table (see page 178) you will see that there were 214 girls divided into ten tutor groups. They were named in the following way; Y for Yellow House; the number shows the year in the school and the last initial is the first letter of the tutor's surname, e.g. Y1P=Yellow House, First Year, Miss Powell was the tutor. The tutor groups were made up of Mixed Ability and difficulties were

also distributed as fairly as possible. This was not always successful because of insufficient information at the time the groups were constructed. I have excluded our Sixth Form girls who attend a Sixth Form Centre which is on our site but the joint responsibility of Lewisham and two boys' schools, Roger Manwood and Brockley County. Although these girls do not lose their links with their houses, they have a Sixth Form Tutor who looks after their interests and they have a Personal Tutor/Tutee system to help them look after

Table showing analysis of Yellow (Y) House's girl population from 1st Year (Y1P) to 5th Year (Y5E and Y5S).

Features	Y1P	Y2B	Y2H	Y3J	Y3L	Y4C	Y4J	Y4M	Y5E	Y5S	Total
Roll	22	24	23	22	24	18	20	21	20	20	214
1st Generation British	1	14	6	13	18	6	11	10	11	8	108
New Immigrant	1	0	0	0	1	1	0	0	0	0	3
1 Parent Family	4	7	3	6	10	2	5	4	7	3	51
Separated Parents	3	7	2	6	10	2	5	3	6	2	46
Death of a Parent	1	0	1	0	0	0	0	1	1	1	5
Referrals to Ed. Welfare Officer	3	4	6	3	7	5	7	6	7	6	54
Chronic Poor Attenders	1	0	1	1	2	0	2	2	2	2	13
Poor Attenders	0	2	2	1	2	3	0	1	1	2	14
Referrals to Social Worker	1	1	3	2	3	1	1	3	5	1	21
Referrals to Ed. Psychologist	0	2	2	1	4	1	0	0	2	1	13
Late entry to form	0	2	0	1	3	4	1	1	3	1	16
Free Dinners	3	6	5	7	8	3	6	3	8	3	52
Remedial Help in School	7	12	7	8	7	10	6	5	7	6	75
Literacy Development (4th & 5th Option only)	—	—	—	Rec. 4th yr 2	3	1	3	1	2	1	13
Extroverted behaviour	5	7	4	3	5	3	3	2	2	2	36
Introverted behaviour	2	6	2	2	4	3	1	1	2	1	24
No. of Form Tutors	1	1	1	1	1	2	1	3	3	2	—
No. of House-mistresses	1	1	1	1	1	1	1	1	1	1	—
No. of Deputy Heads	2	2	2	2	2	2	2	2	3	3	—
No. of Headmistresses	1	2	2	2	2	2	2	2	2	2	—

their individual problems and need for help or advice.

As a Housemistress I am involved with the general welfare of the girls as well as their academic development. Sisters follow one another into the same House which means that families have contact with only one Housemistress and a Tutor per child. Also involved are the two Deputy Heads and the Headmistress when the occasion demands. This means that liaison with Social Services and Education Welfare is simplified because of this. Due to the internal organisation of Social Services because of the Seebohm recommendation, and Education Welfare changing part of its role and organisation, in many cases a child's teacher has been the most stable person in authority who parents can consult or ask for help.

The table was compiled in response to being invited to speak about Pastoral Care at Goldsmiths' College. It seemed to me that it was the easiest way to show student-teachers the cross section of difficulties encountered by some pupils and the number of staff or outside workers dealing with some aspect of these difficulties. It was compiled in the academic year 1978-79 and the nature of this year's Yellow House might show slightly different results overall.

It is interesting to note which forms the student-teachers pick out as being the ones they think might be difficult to teach. Their immediate choice is Y2B, followed by Y3L and usually they mention Y5E as well. Indeed Y2B and Y3L are more difficult to teach because of the group dynamics but Y5E, which might have proved to be difficult, has always been a stable and well-motivated group.

I am not very satisfied with the Introverted/Extroverted scale and it was a personal judgement as to which individual should be categorised as what. It is also interesting to note that age influences this judgement, and I decided to classify them according to their performance at the time of compilation and not on past performance. As a result some of these 4th and 5th year pupils who were extreme in their younger years were not counted on this chart. I should also say that some pupils would qualify in more than one area; for instance eighteen girls had a Social Worker and an Education Welfare Officer attached to their families or themselves.

Liaison with outside agencies is very important. Education Welfare is responsible for the attendance problems of pupils but increasingly Education Welfare officers are being used for Social Work within the family. 12% of the children were extremely poor attenders. Of this group most were taken to court and may have been taken from home as a result. Of the thirteen children, two were school refusers and three borderline school refusers. Most of these children would say that they disliked school but the reasons for their non-attendance often have more to do with home than school.

The Education Welfare Officer also helps with finance for Uniform Grants, Free School Meals and School Journey Grants. In most cases parents and housemistresses consult with Education Welfare Officers when the families are in financial difficulties. A

visit by the parents to school or a home visit by the Education Welfare Officer will help to explain the requirements. If a family is on Social Security these payments are automatic, but for low-paid workers the application is more complicated. The Education Welfare used to have some money at its disposal that it could use for discretionary needs such as 'necessitous clothing'. This has now stopped. Uniform Grants are given for the 1st, 3rd and 5th Year only. This does not always answer for the needs of a girl who grows three inches between the 1st and 3rd Year. If the family are on Social Security an application can be arranged for extra help, particularly if Education Welfare Officers will help with advice. The new category of 'poor' appears to be the family who are just above the level for financial help and there are no 'discretionary moneys' that can be used in times of crises.

An example where I could get no help was a family whose daughter had leukaemia. There were five daughters, four of whom were in my House, with the usual teenage interest in clothes. Mother had to give up her part-time job in order to stay with her sick daughter in hospital. This meant that the 'family manager' was not available at home. There was extra nightwear, fares to hospital for father and the other girls. Father worked overtime in order to make ends meet and became unwell and 'snappy' but he was just over the financial limit for help and there was no way to make an allowance for this at a time of great family stress.

The Social Services tend to be involved with children who have large family problems. Four of the girls were in council homes of various kinds, two for non-attendance and two for being 'beyond care and control of the parent' and one for incest. I had also four girls who were placed in foster-homes and about whom Social Workers were duty bound to consult with school. In some cases Social Workers are extremely helpful with the advice they can give but liaison is often difficult because Social Workers have been very transitory.

Referrals to the Education Psychologist come from Tutor and House staff. From the House there were fourteen referrals, seven of whom showed disruptive behaviour, six showed introverted behaviour and twelve had learning difficulties of some kind. Of these, two have been referred elsewhere, one to an Education Subnormal school and one to a Day school for the Maladjusted; in both cases it took over eighteen months to get a placement and both girls caused serious disturbance within their classes. In one case the girl was clearly an able girl failing to attend or live up to her potential. There were four recommendations for off-site Tutorial classes where a small group of children who had difficulties in behaviour received special help from a Tutor. In all these cases work had to be done both by Education Psychologist and school staff to allay the fears of girls and their parents. These were very delicate areas in people's private lives and they needed help to adjust to them. Jean was a girl referred for extreme reading difficulties and when tested was found to be borderline ESN. She was tested in her Second Year at school but she was well-

motivated and really wanted to stay. During her 4th Year she showed signs of physical stress. She was sick and took days off school. The pressure of CSE examination work was proving difficult for her. In order to be sure her mother took her to the family doctor who sent her to hospital for tests. She went for a second set of neurological tests and a report was sent to the doctor who asked Jean and her mother to visit her. She told Jean not to expect to gain any examinations, in fact not to push herself because she would fail them. All the confidence-building and work done by school had to be reassessed. Fortunately Jean was a well-balanced girl and her mother wanted her to try and we managed to alleviate her timetable by arranging some work experience on a part-time basis.

A large proportion of the house, 48%, have parents who come from elsewhere than Great Britain, mainly from the West Indies. There are a number of problems here mainly because these children are almost between cultures. They have not the culture of the West Indies, except as a second-hand experience and their parents are not always able to adjust to the expectations of this society. There are some conflicts between the generations and between the home and school. It needs much liaison and talking to achieve enough compromise for these children to get a fair deal from the system.

Medical problems also need counselling. Susan at 15+ years had a re-occurrence of serious epileptic fits after seven years. She missed her 'mock' examinations because of adjustments to her drugs in hospital. She now had to face CSE and GCE 'O' level examinations still not properly controlled and on a very strong dosage of drugs. She also found that she could not apply for her original choice of job which was unsuitable for an epileptic. In this case, her father worked abroad a great deal and mother needed help and support. Liaison between school and hospital was helpful and the school agreed to take Susan into the Sixth Form which should give her a breathing space of a year. There are two epileptics, one thyroid illness, one cystic fibrosis, two girls who have had non-malignant lumps in their breasts, three severe asthmatics, three enuretics, one case of glandular fever, three girls who have had serious leg or hip operations, a large number of girls with impaired eyesight — many of whom are reluctant to wear glasses — and quite a number with some deafness.

About 25% of the girls come from one-parent homes. This does not mean that all of them needed counselling or help, many of their homes being run successfully and the children being reasonably well-adjusted. Sometimes financial and legal advice is sought by parents and it is necessary to be able to give out addresses or

forms where further help can be obtained. In some cases where there has been bereavement, separation or a final divorce, children often need someone to talk with who is outside the family and, under some circumstances, this can be a while after the event.

The Housemistress has a role to play in seeing that the child's academic career continues as smoothly as possible. This means seeing to the everyday discipline which builds up an early contact with some parents. Contact is also necessary with tutors and Year Heads, who have specific administrative duties such as liaison with Primary schools, 3rd Year choices, the overseeing of 4th Year options and Careers in the 5th Year. Tutors and Housemistresses help girls to choose appropriate subjects (where option choices appear) in conjunction with the Year Heads, Deputy Head and the Headmistress.

The Remedial Department works on a withdrawal system of children from the tutor group for work on an individual or small group level. Remedial help is offered to all girls with Reading Ages under 9 years and 6 months. The amount of help given varies according to the disability of the pupil. This help was given to approximately 35% of the house, but fortunately only 6% required help in the 4th and 5th Year. The help is then given in the form of a Literacy Development option and is a non-examination option. The time can be used for these pupils to complete the project work that is set in other examination subjects.

In the 5th Year there is a group of girls who are recommended for a special link course with the local Further Education College. This Bridging Course is for pupils who are finding fourth year courses difficult. It is not intended for disruptive or poor attending pupils but for girls who have lost heart. They have a basic core of CSE examinations and various course 'tasters' at the college, so that they can find out if there is a further training they would be suitable for and would like to do.

Recommendations to Careers Officers and overlooking of references are some of the last services done for the girls in our care.

The Housemistress's role is one that permeates into all areas of a child's school and often their home life. This emphasis on the child's development as a person was extremely late in coming. Education has been subject to pendulum swings, and at the moment there is a re-emphasis on academic achievements. It would be a pity if the excellent pastoral care and counselling that goes on in so many schools should be undervalued, neglected and allowed to die. It would be a loss to children and families alike.

HELEN KIDDLE

(Editorial Note: all characters referred to in case-studies are fictitious.)

Secondary Schools: Pioneers in the Counselling Movement

Audrey Newsome

Counselling in schools holds an important and pioneering place in the growth of a new social movement which began to accelerate in the 1960's.

The initiative of the National Association of Mental Health in forming a working party to look at ways in which a more positive approach might be taken in schools to improve mental health and prevent breakdown, coincided with a new move towards the introduction of comprehensive education into the secondary education system. The recommendation of the working party that there should be training courses established in universities to prepare specially selected teachers to become counsellors, resulted in the introduction of one-year counselling courses in the Departments of Education at Keele and Reading Universities, and other courses followed in their wake.

Although staff in education in Britain have always prided themselves on the quality of their pastoral care and, indeed, justifiably continue to do so, never before had so much attention been given to an examination of the way in which staff specially trained might contribute to the better education of pupils. The focus of their training, on the understanding of the behaviour of young people and of methods enabling them to make decisions and choices and deal with developmental tasks, put them in a unique position to contribute to these sorts of considerations. The introduction of counsellors to the educational scene caused many schools to rethink the needs of pupils and to restructure both the curriculum and the pastoral care systems they employed.

Other Contributors to the Counselling Movement

There were, however, other contributors to this new social movement. The National Institute of Industrial Psychology was an im-

portant pioneer in the 1920's and later. Its staff developed a methodology for the giving of vocational guidance which influenced the work of careers advisers in local authorities, schools and employment services nationally. Its methodologies had greater relevance to the more stable occupational structure of society in those early days, where people 'knew their place', but their research in psychometrics, and in methods of assessment, did much to contribute to an awareness of individual differences and the need to cater for, and to value, and nurture those differences.

The National Marriage Guidance Council, now more than 40 years old, has been, and is, an important influence on the counselling movement. Their educational work, both with groups of teachers and directly with young people, demonstrates their belief in using constructive educational means to develop healthy relationships and prevent misunderstandings, distress and marital breakdown.

Without elaborating to the lengths that would be needed to do justice to their influence, it is important to mention the part some key members of the medical profession, and of the church also, played in the development of the counselling movement.

The Effect of Change

The introduction of counselling courses in the 1960's, still fresh in the memories of some of us who are still counselling in educational settings, must now be put in the context of very rapid technological and social changes which have fractured the world of work and attacked the world of education in ways which could not have been foreseen with any degree of accuracy in the 60's. The prevailing ethos of the early sixties was strongly influenced by the age of affluence in which Macmillan advocated that we should not forget the needy in society, and in par-

ticular the elderly, made the famous statement 'You've never had it so good'. It was a time when it was not difficult to obtain from the local authority secondment on full salary to add a further qualification in education. It was also a time when innovation in schools, even if it cost money, was approved and applauded. It was not difficult to approve and attempt to implement Dr Williamson's often quoted statement, 'Freedom of choice of education and work is now recognised as not merely an academic necessity but a personal necessity for affording the individual the means of unfolding his full capacities and potentialities'.

The present day presents a drastically different picture. Frighteningly large numbers of unemployed young people with little prospect of finding a job, due to no fault of their own, make us rethink the purposes of education for a world almost totally unpredictable, occupationally, economically, politically and socially. Counselling services in such circumstances must take on new dimensions, too. Accountability and cost effectiveness are relatively new concepts in education, culled as they are from the business world. The criteria for evaluation are, however, much more difficult to define and measure than the profits in a company's trading accounts and balance sheet, yet increasingly educators are called to account for their efforts to prepare young people for the world in which they will live, until well into the next millenium. If education is about the transmission of the values of society as well as the preparation of young people for even the next stage in their lives immediately past full-time education, those employed within schools face an impossible task and will continue to be the whipping-boys of society as they fail to prepare their charges adequately for an almost totally unpredictable world. Those employing young people on leaving full-time education ask for a collection of achievements, skills and qualities, and not only expect educational institutions to provide these but also, increasingly, to share in the pre-selection of suitable people to fill particular vacancies. At the same time, we know that in the wealth-producing sector of society, to be efficient we need fewer, not more, employees. To create

more jobs in that sector is likely to affect adversely the interests of society as a whole. Yet the voices which sound loudest about what educators should do seem to come from precisely that sector. It is they who advocate most strongly that courses should be 'vocational' in their orientation, yet find it almost impossible to determine the manpower needs for a particular company for as little as twelve months ahead.

What, then, of the vocationally qualified young person who has been trained in the expectation of implementing the qualification only to find that the employment scene has changed in the meantime and he is now superfluous to need?

Problems of Communication

In this post-technological age, there is no doubt that the greatest problems to be surmounted are not scientific and technological but human, and in particular those of communication. As institutions have grown in size, management consultants have devised flow-charts to relate to the institution. So far, insufficient attention has been paid, both in education and at work, to the development of communication skills to enable individuals and groups to function more efficiently in their position on the flow-chart, and socially.

An even greater problem must be faced if we are to enable individuals to find a satisfactory place in society which will enable them to feel a sense of fulfilment and respect for themselves, without access to any traditional form of paid employment.

The Need for Collaboration in Counselling

The problems are of such an order that no single institution can possibly alone provide the answers. The Manpower Services Commission has battled long and hard to produce jobs, but their fight is against impossible odds as the figure of unemployment in Britain steadily rises. Schools are under pressure to revamp their curricula at a time when public expenditure cuts make it impossible to respond flexibly to the need. Secondment, which was once encouraged, is now an exceptional privilege and school counselling is in danger of falling victim to economies precisely at a time when its contribution to at least a partial

solution of the problems is most needed. As specialists in the understanding of behaviour, of human growth and development, and in methods of decision-making and problem-solving, such professionals are equipped to enable pupils to cope with change and find creative ways of living in this complex and insecure world.

It is to be hoped that enlightened administrators will recognise their value and not allow the role of the counsellor to be sacrificed just when it is most needed.

The Growth of the British Association for Counselling

It is significant that the Counselling movement has been born of change and has recently itself undergone very considerable change. The Standing Conference for the Advancement of Counselling was inaugurated under the auspices of the National Council of Social Service in 1971 and, as such its membership consisted of a collection of organisational members all of whom were anxious to advance the case of counselling. By 1977, it was clear that, in order to develop in response to growing needs, the organisation itself had to change, and in 1978 the Standing Conference became The British Association for Counselling. The Association provides a focus for all who are interested in advancing standards in counselling, whether they are individuals or groups, paid workers or volunteers, full-time or part-time counsellors, or people interested in learning more about counselling and counselling skills.

The Association presently comprises 7 divisions:

- Student Counselling
- Counselling in Educational Settings
- Counselling in Medical Settings
- Youth Counselling
- Counselling at Work
- Pastoral Counselling
- Family/Personal/Marital/Sexual Counselling

Its objectives are:

(a) to promote and provide education and training for counsellors working in either professional or voluntary settings, whether full or part-time, with a view to raising the standards of counselling for the

benefit of the community, and in particular of those who are the recipients of counselling;

(b) to advance the education of the public in the part that counselling can play generally, and in particular to meet the needs of those members of society whose development and participation in society is impaired by mental, physical or social handicap or disability.

The most recent development in BAC, and one which had not been anticipated would start as quickly, nor develop so fast, is that of regional branches. These have grown up in response to the local need of those engaged in or interested in the practice of counselling, to obtain support for their work and to increase their knowledge and skills. Many counsellors, including school counsellors, work in considerable isolation and find it difficult to cope without being able to share discussion of professional problems without breaking confidentiality. School counsellors have much to contribute, not only to the educational divisions of BAC but also to the branches. They have also a great deal to gain by learning from others in different settings, who are either engaged in counselling or who share common concerns.

In his book 'Future Shock', Toffler predicted that 'in order to tide millions of people over the difficult transitions they are likely to face, we shall need to "deputize" large numbers of people in the professional community — businessmen, students, teachers, workers, and others, to serve as "crisis counsellors".' He predicts that they will need to be experts, not in the conventional disciplines of psychology or health, but in understanding and helping people with the special transitional problems which will be forced on them as a result of the fracturing of traditional expectations of work and family life.

This is already happening, as the membership of BAC testifies.

In crossing institutional barriers and providing the opportunity at conferences and workshops for those interested in counselling to learn from one another, BAC affords some chance for developing appropriate and creative ways of meeting human needs. It has

become an organisation through which government departments can tap a great deal of opinion and expertise. Its potential influence is great, and it provides for those in education an important forum for voicing opinion and hearing the views of colleagues and of those in other settings.

It is vitally important that the counselling contribution to the healthy development of society be recognised and supported particularly now in our secondary schools. The pioneering work of relatively few trained counsellors has had profound effect in the past fifteen years, and is needed now more

than ever. It may need to take new directions, but it must continue to exercise its influence even more strongly.

AUDREY NEWSOME

Audrey Newsome has been Head of the Appointments and Counselling Service at the University of Keele since 1962, and Chairman of the British Association for Counselling for the last two years.

Publications include: **Student Counselling in Practice**, with Brian Thorne and Keith Wyld, and various chapters and articles. Sundry other chapters and papers for UNESCO and EEC.

Counselling in the Primary School

Dorothy Sisterson

The counsellor in education is broadly defined by Milner as 'one who has interpersonal skills and understanding in a relationship to help a student to resolve those practical and personal difficulties which arise from his particular developmental problems.'⁽¹⁾ The British educational tradition has assumed that all teachers accept these responsibilities of pastoral care towards all their pupils, getting to know them as individuals and attentive to their personal needs for help and guidance. As such guidance activities have always been an important aspect of the function of most school teachers. This has always been particularly true in the primary school where the teacher has been concerned with the developmental needs of all the pupils in her care, and where the educational programme has been 'child-centred.'

Apart from the responsibility for the educational and social development of the group of children in their classes, many teachers are at times faced with problems of individual children showing behavioural or emotional disorders, or children struggling with educational handicaps resulting from unfavourable environmental factors. Recommendations⁽²⁾ for schools to provide educational programmes to compensate for these deficiencies

indicate the need to increase contact between home and school, and therefore more responsibility is placed upon the teacher who is expected to establish this work. However, as Bolger⁽³⁾ indicates, when teachers become more aware of individual differences they also begin to recognise the limitations of their own initial training which has not in the past provided them with the skills or expertise to diagnose effectively personal and social problems, or establish and develop remedial programmes. There is evidence to suggest that compensatory programmes alone will not eradicate the stressful situations which can inhibit learning⁽⁴⁾. If individual children are to be helped to overcome the difficulties which may delay their educational and personal development they cannot be viewed in isolation from their parents. A full appraisal of the difficulties encountered will be necessary before teachers and parents can reach some cooperative resolution to reduce their effect. To meet these increasing demands adequately is an almost impossible task in the present situation for the teacher without specialist help or further training. The growing concern for a closer and more active involvement by the school in child care establishes the need for a trained specialist,

competent in the professional skills required to assess objectively the situations, and able to develop close working relationships with other agencies. Discussions concerned with the preventive aspects of physical and mental health focus on an early identification of the problem and it would therefore seem appropriate for a guidance specialist, or counsellor to work at the primary as well as the secondary stages of education.

Our knowledge and understanding of the application of the theories of child development help us to recognise that social, emotional, physical and intellectual development is a continuous and interacting process which does not fit neatly into the existing educational system, because children not only grow and develop at different rates but are subjected to varying environmental influences which are outside the school's control. If we are concerned with a child-centred approach to learning we cannot provide a relevant educational programme without taking into account the child's total learning environment, and this must acknowledge a closer working relationship with parents through a guidance programme extended into the community.

The organisational context in which a particular guidance programme was established and developed has been described elsewhere(5). It was seen as a method of developing systematic interaction between the school and home with the purpose of helping teachers and parents towards a closer understanding and concern for the individual, educational needs of the children in their care. This concern did not ignore the overall welfare of each child and consequently the counsellor was involved in liaison work with a wide variety of statutory and voluntary agencies which provided the opportunity for referral and support work, and on occasion, involved the appropriate class teacher in multi-disciplinary case conferences for particular children. The counsellor became an intermediate referral point for teachers to check whether or not they were diagnosing problems accurately. This provided the opportunity to discuss whether or not the disorders were part of the individual's normal development, and if not what referrals could be initiated. This is illustrated by the follow-

ing example. A young teacher with a first year junior class became concerned about 'Susan', (not her real name) a bright child who seemed to be changing from a highly motivated individual, capable and interested in her activities to one who was not keen to complete her work and was unwilling to use the abilities which the teacher felt she had identified. Discussions revealed that Susan no longer enjoyed being competent in her work because at home she was always being chosen to do the shopping, when she would rather play with her friends. Prolonged observation in a variety of situations made the teacher concerned about the child's underachievement and she asked the counsellor to make a home visit to see if anything could be done to help. Susan's mother had three other children, but Susan was not only the youngest but the brightest in the family and sent to do the errands because her mother knew she would bring the correct change home: the mother was aware that this often prevented Susan from playing with her friends but had not thought too much about it, although she was aware of a growing reluctance and moodiness whenever such requests were made. Discussions with Susan revealed that she wanted to be like her sisters and did not enjoy being the 'clever girl.' With the supportive attention of the class teacher, and a gradual cooperation of the mother, with the counsellor Susan was encouraged to accept and use her own abilities and given the opportunity to be herself in both the school as well as the home situation.

Miller recognises the difficulties involved in attempting to improve the interaction between school and home since it will inevitably aim to change the attitudes of some parents who 'discriminate against their own children unwittingly, in the matter of educational opportunity'(6). However these difficulties are not insurmountable since parents are interested in their children's development, but as educators we need to remember that this is also related to the parental understanding of children's needs which, at times may be rather limited. The Plowden Report noted that 'we have lagged behind some other countries in providing guidance for parents'(7); the preparation and training of the school coun-

sellor is a step towards a professional approach to guidance in this country. The counsellor is in the position of being able to interpret the purpose of educational activity to the parent, and initiate programmes which will answer some of the questions most frequently asked in a given school's community. This demands cooperation and understanding of staff as well as parents.

One of the areas in which parents expressed varying degrees of understanding and concern was reading. The school was certainly conscious of the deprived opportunities for such activity in the community. With the cooperation of the remedial teacher parents were invited to school to hear about the work he undertook with the remedial reading groups, and to be shown the wide range of reading materials and activities which were encouraged throughout the school. The assortment of work cards made by the teachers to supplement the published provision stimulated informal discussions between parents and teachers and gave the opportunity to clarify perceptions about useful activities the parents could engage in with their children to support the work of the school. Superficially this account would appear to be the type of exercise in which many schools are engaged. However what is not so easy to illustrate is the amount of anxiety expressed by both teachers and parents before this exercise could take place. The remedial teacher envisaged a lecture approach; the teachers were anxious about parents teaching their children to read, and were also afraid of potential criticism. What emerged from this event was a greater recognition of the professional skill, competence of the teachers by the parents, and a greater understanding of the needs of parents by the teachers. What the parents expect from the educational service can vary considerably from one area to another and is likely to be influenced by their own educational level and home circumstances(8). Children reflect the family atmosphere, and where the importance of academic achievement is stressed by most families, the school will undoubtedly be expected to foster this interest. Conversely, in some areas, parents may assume that the child's education can be delegated com-

pletely to the school since this is its prime function. As the Plowden Report stated 'People tend to accept what they know and do not demand things they have not experienced.'(9)

There can be little doubt that a highly technological society makes increasing demands upon people of **all** abilities not only on the general level of competence in the basic skills of reading, writing and numeracy but on the level of social skills which enable adjustments to be made when working in larger and more complex organisations. Rapidly changing times increase the pressures of daily life and require a better informed people: learning the skills and techniques which enable such adjustments to be made depends upon the provisions made within the educational system and must extend beyond the academic areas into the field of personal growth.

The school can take the initiative in developing a programme aimed at generating this knowledge and experience through the work undertaken by the counsellor. Through establishing this link between school, home and community, the parents will become aware of their 'right to know what goes on in their children's schools' — and conscious of the 'guidance they can be given about the support they can offer the school'(10). Furthermore, a professional approach to the guidance services should enable the school to improve its function by meeting the needs of individual pupils more successfully through parental involvement.

DOROTHY SISTERSON

Dorothy Sisteron is a Senior Lecturer at the Newcastle upon Tyne Polytechnic, and is closely involved with the National Association of Counsellors in Education (NACE), a note about which appears on page 187.

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NACE

The National Association of Educational Counsellors (NAEC) was established in the late 1960's by a group of teachers who had recently completed their one year fulltime counselling courses at Reading and Keele Universities. The intention was to provide professional support and extension of counselling skills via short courses and conferences which would keep the members actively involved in the discussion of key issues fundamental to the development of counselling in Britain. This function extended into one of dissemination via regional courses and conferences organised by active branches of the association in the north-east and south-west, since in the early days this was the only available source of support and training. A variety of institutions and organisations now offer wider opportunities for selective skill development while the Department of Education & Science in their short courses provide the framework for a broader and more rigorous appraisal of current developments which are applicable to both trainers and practitioners. The production of a Journal entitled **The Counsellor** provides the opportunity for trainers and practitioners to disseminate their knowledge and experience to a wider public. The alteration of the name to the National Association of Counsellors in Education (NACE) in 1972 was an attempt to recognise the changing needs of members, many of whom were involved in a wide range of activities associated with counselling in schools and colleges without necessarily being designated a counsellor.

D. SISTERSON

OBITUARY: NICHOLAS KING HARRIS

It is not only old pupils of St Christopher, Letchworth who will have learnt with sorrow of the recent death in a road accident of its Headmaster Nicholas King Harris, in his fifty-eighth year. The school was established in 1915, and is thus one of the earliest English coeducational boarding schools in the so-called 'progressive' movement, doing pioneer work in parent-teacher co-operation, in international outlook, in co-education, in pupils' self-government, in new approaches to discipline and punishment, in the breakdown of academic 'subject' barriers, and in the abolition of competition as an incentive to learning.

Like his father, his predecessor as Headmaster, Nicholas Harris was a Quaker, but the school has never been managed by the Society of Friends — though it aims to be a society of friends. Nor, in spite of the linked control of a father and a son that spanned well over half a century, is it a Harris family school — though it aims to foster the unity in diversity of a good family group. It is in fact a non-profit-making company having the legal status of a registered educational charity, and is controlled by a Board of Governors. His own personal style of leadership has always lain not in commanding, but in working within a team of colleagues whom he has appointed for widely varying qualities and thereafter completely trusted.

He had his definite and strongly held beliefs, but they were not so much a Credo as a Vivo; 'I don't want this', he used to say, 'to be a school for this or that object, however admirable: I simply want it to be a good school.' If anyone had described him — perhaps criticized him — as eclectic, he would have accepted the adjective cheerfully, even with enthusiasm.

He took pleasure in the sheer mechanics of administration: he was his own bursar, managing an annual turnover of close on a million pounds with remarkable skill, even with panache; he enjoyed the planning and the carrying out of large-scale schemes of building and improvements to a school fabric that was still suffering, when he took charge, from the war years; most of all he enjoyed rolling up his sleeves and taking part in these schemes, together with his senior pupils who had to concede that he always worked harder than anyone else. He loved outdoor activities of many kinds — tree planting, swimming, diving, climbing, gliding and competitive games. He leaves what has recently been described as 'a co-operative community of learning, offering a complete scheme of education for 400 pupils between the ages of 2½ years and 18 years leading to University entrance, of which there is a good tradition, and varied forms of further education', after a life of service to — and unshakable belief in — growing children.

REG SNELL

Aspects of Counsellor Training

Douglas Hamblin, University College of Swansea

The aim of this paper is to highlight the elements in training that current and past students have found to be significant rather than comprehensively describe a training course. What students see as important may not be the aspects which the tutor assumes to be salient, although in the present case there is a fair degree of concordance between the perspectives. Briefly, students stress:

1. Personal change which helps them to function more adequately.
2. The integration of theory and practice in a way which stimulates constructive self-evaluation.
3. The development of innovatory skills which lead to constructive system change which is not restricted solely to the area of pastoral care.
4. Their functions within the school as trainers of colleagues.

These issues are of concern to all who train counsellors and personnel for the pastoral care system of the secondary school.

Personal change and the extension of competence

Students desire change but view it as eliminating the unacceptable parts of themselves rather than building on their strengths. Some are unaware of their potential creativity, and in their professional lives have retreated to a stereotyped performance in which, despite hard work, they have underfunctioned. To deal with this situation, and create the conditions for growth, a series of short intensive interventions occurs before the main academic courses begin in October. During the selection interview candidates were encouraged to look at their need for personal development. Continuity between courses is provided by a Briefing Conference in June where current students devise activities. The skills and techniques learned during the year

are used to help the incoming students. Difficulties and stresses are anticipated, and coping strategies suggested by a very credible source — those who have just coped with the intending students are asked to consider whether or not they wish to withdraw after finding out more about the course.

The induction course in the first week of September allows students to examine the style of thought and perception, the nature of their judgements and, perhaps surprisingly for teachers, their study skills. Yet this is crucial for autonomy and competence. A student who lacks the skill of instituting an information search may over-rely on references provided by the tutor. These reflect the tutor's preferences and prejudices constraining the student's thought. The central principle of the induction course is that truth in counselling, as elsewhere, is not revelatory or absolute, but conditional, propositional and relative. It is made clear that there is no ideal model of a counsellor from which all others are deviant. This can disturb those who arrive 'looking for answers' who begin to realise they will have to tolerate uncertainty.

In the final week in September there is a crash course in counselling theory and techniques. This gives the students a conceptual framework from which they can develop their own ideas. The fallacy of espousing any one theory or approach as a sufficient guide to practice becomes more perceptible. Emphasis is also given to the common ground inherent in different techniques which, at first sight, seem to have little in common.

Competence is increased by the presentation of a calendar. Students report that the course is cumulative in the demands made upon them, but that the calendar allows them to plan well in advance so that they can adjust their pacing. Autonomy is enhanced by the presence of areas of self-directed study within the structure. Essay topics within the subject areas are also self-set.

The Integration of theory and practice and self-evaluation

The core of the course is a phased programme of practical work throughout the year to which all lectures and seminars are closely related. Individual counselling, parental counselling and work with families, group guidance and counselling, vocational guidance and careers education, case conferences with teachers in the practice school and innovatory group work in such areas as achievement motivation, social problems of alcohol misuse and the impact of redundancy and potential unemployment form the programme. This ensures that students immediately apply and test out the theories to which they are exposed.

It is interesting that so many past students report that for the first time in professional training that the intellectual skills of questioning assumptions, examination of evidence and respect for it coupled with taking a diagnostic stance leads to increased creativity. Ahier (1980) in describing her training two years later writes, '... yet now my perceptions are not of something that "happened" and "ended" but of a beginning. I see the process as one of "opening doors". Doors to my inner self, so that I have access to greater self knowledge and understanding because of which I am able to open other doors that lead to further development.' It is an old jibe that teaching is the most determinedly anti-intellectual profession, yet teachers training as counsellors recognise that clear thought is essential if they are to give primacy to the needs of the pupils. The common view that pastoral care merely requires 'the right kind of person' denies the essential link of clear thought with effectively expressed concern.

Self-evaluation and self-awareness are stimulated by the emphasis on immediate feedback early in the learning process as advocated by Bloom (1976). The longer and more intense evaluation of practical work accompanied by immediate feedback is seen by students as important in inducing the growth they experienced. Self-evaluation is also encouraged by the use of self-report sheets, the self-directed programme of counselling skills development using close circuit television and the interaction within the pro-

fessional tutorials. These tutorials put students into supportive roles with one another creating a climate of safety within which an examination of motives and of the consequences of actions can be explored.

Innovation and Functioning as Trainers of Colleagues

Students return to work within institutions where they will have to strive to influence the policy and increase the relevance and meaningfulness of what is offered to pupils. Training which provides the skills of management and organization, the skills of training others and innovating through the creation of materials for use with a particular context is essential if developmental counselling and the fostering of the autonomy of the pupil are not to be pious platitudes. Without guidance programmes which examine the processes of learning and interaction, providing essential skills, pupils may become locked in self-perpetuating patterns of sterile behaviours, whilst their distorted systems of meaning remain unmodified. Perhaps this is obvious, but it may be just as true of the teacher.

Course members are therefore required to invent and use materials of a type that may be unfamiliar to them. These include games, decision-making exercises, tapes using social modelling theory or which spell out through interesting situations the basic mechanisms of achievement motivation, fear of failure, the attribution of intent and motive to others, stereotyping in interpersonal judgement and denial of responsibility for what befalls one. In this way, one takes the basic psychological processes which facilitate or hamper growth and creates awareness of them in adolescents.

If schools are to respond to the needs of both pupils and teachers constructively, making the adjustments demanded by the move towards a post-industrial society, then the training and skills of the counsellor must be made available to all teachers within the school. The students report that they found their training as trainers as crucial. Perhaps this is best described by Williams (1980). During the course they train others, e.g. students undergoing an initial course of teacher training, those training as educational psy-

chologists and serving teachers taking part-time courses in pastoral care. In this way, they transfer what they have learned to a new situation. In the relatively sheltered situation of the course they have leeway to learn from their own mistakes as they develop the skills of training.

The counsellor is therefore seen as an active change agent who takes up a fully participative role within the school. In retrospect students stress they benefitted from increased understanding of the links between individuals' perceptions of change, effective innovation, the basic tasks of the school and the needs of the pupils. This allows them to focus on what is self-eroding and modify it, and to support what is life-enhancing within the school. The 'systems' element in the training seems to allow quicker recognition of the barriers which impede change. In conjunction with the basic counselling training this allows students to understand the standpoints and perspectives of various groups within the school and avoid unnecessarily provoking or confronting them.

Conclusion

Counselling is seen as intimately related to the teaching task — there is no divorce or separation! Changes have to occur in relevant areas of the pupil's life space if healthy development is to take place. Hence the idea of

levels of counselling as put forward by Hamblin (1974) will be relevant.

There is no implication that the procedures outlined above are superior to others. The paper merely highlights issues with which all who train counsellors must be concerned, showing the way they are dealt with in one course. The paths taken by others will be equally effective. What is interesting is the way these issues operate to integrate newer ideas about school counselling with the basic values and principles laid down in the last decade.

DOUGLAS HAMBLIN

Douglas Hamblin is Senior Lecturer in Education at University College of Swansea and is responsible for M.Ed., B.Ed. and Diploma Courses in Pastoral Care, Guidance and Counselling. He is author of 'The Teacher and Counselling' (1974), and 'The Teacher and Pastoral Care' (1978), Oxford: Blackwell. In press with Blackwell's is a book he has edited: 'Problems and Practice of Pastoral Care'.

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is an educational community of some 500 boys, girls and adults practising education on sane and successful modern lines. The seven school houses provide living and teaching accommodation for children from 4 to 18. It is situated on the edge of the Garden City, amidst rural surroundings and beautiful gardens.

The Development of Training in Counselling at North East London Polytechnic

Francesca Inskipp

In 1972, the Centre for Studies in Counselling at North East London Polytechnic set up a one year full-time course for teachers, leading to a Diploma in Counselling. The eight years — and eight courses — since then have seen many developments and changes in approach and emphasis. Initially, the Diploma Course was validated by the University of London; it had been influenced by the counselling courses begun in 1965 at the Universities of Keele and Reading, which had in turn been modelled on the American concept of a counsellor separate from teachers, working in a Rogerian way (Daws 1976). The original Diploma course aimed to train teachers to return to schools as full-time counsellors and had a strong emphasis on psychological and sociological theory, testing and social administration. By 1974 it was becoming apparent that relatively few counsellors were being appointed in schools, while posts of responsibility **were** being created in pastoral care and guidance systems which required training and skills similar to those acquired in Diploma in Counselling courses. In 1974, Polytechnic policy requiring courses to be validated by The Council for National Academic Awards (CNAA) allowed the staff team the opportunity to rewrite the course for approval by CNAA and so to shape a Diploma course which responded to and anticipated the needs of schools in the late 1970's and 80's.

The present course aims to help teachers, mostly seconded, to return to schools able to use counselling and interpersonal skills in a variety of roles, in which they are promoting a climate of positive mental health, stimulating preventive and prophylactic approaches including curriculum development, and facilitating the personal development of individual pupils. The teachers selected for the course have at least five years experience, usually in secondary schools, good teaching skills, and

normally have had considerable contact with the guidance system of that school, either in positions such as House or Year Heads or Form Tutors or through relevant curriculum involvement, perhaps in careers, social, moral or health education. The course members bring with them then much wide-ranging and valuable experience which is a shared resource and on which the course builds.

Aims and objectives

What then are the principal aims of the CNAA Diploma in Counselling and Pastoral Care? They are three-fold:

- i) students self-development so that they are aware, flexible and sensitive to their own and others needs;
- ii) developing teachers who can see school as a learning community, can unlearn previous unhelpful approaches and use their acquired knowledge and skills to help pupils learn; and
- iii) producing teachers who can identify difficulties and initiate change in order to promote the positive mental health of staff and pupils — a developmental and preventative role.

It is hoped that teachers leaving the course can perform some or all of three main functions — practitioner, consultant/agent of change, and trainer.

As practitioner they will need to be able to: 1) counsel individuals and groups; 2) design and run guidance groups; 3) teach a relevant curriculum area — careers, social, moral or health education; 4) liaise with relevant helping agencies in the community.

As consultant/agent of change they will need: 1) an understanding of human development and of systems and how they affect development; 2) to be able to set up relationships with colleagues and authority; 3) to act as facilitators in a working group and work as a constructive member of a task

group; 4) to understand the curriculum, its contribution to individual development and positive mental health, and how to initiate change; 5) a knowledge of resources for relevant curriculum areas.

As trainer of staff they will need: 1) an ability to demonstrate counselling qualities and skills in relationships with staff and pupils; 2) an ability to define counselling as a discrete activity and relate it to working with individuals and groups in school; 3) an ability to design and run short courses to train staff in counselling and interpersonal skills.

Rationale

What realistically can be done in one year to help a teacher to develop the attitudes, skills and knowledge necessary for these three roles? It presents great difficulties and probably the most that can be done is to use the year to start the process and to build in motivation for the teacher to continue to work on his own development as a committed professional.

The individual development of the student is seen as paramount to the course. The year away from their own schools provides an opportunity to stand back and re-examine values, beliefs, assumptions and attitudes about themselves, about other people and about the educational institutions in which they work. This exploration and the gaining of new perspectives is linked with the learning of skills, particularly interpersonal skills, which will enable the students on their return to school to identify needs and work out ways to initiate action to meet the needs. To learn counselling and interpersonal skills and to develop qualities of empathy, acceptance and congruence many teachers have to unlearn ways of interacting and communicating — this can be a very slow and painful process.

It can be learnt only in a climate in which the students feel safe enough to explore and become aware of themselves in interaction with others, and challenging enough to impel them into developing their strengths and working to change any attitudes and behaviour which are dysfunctional to themselves or others.

The student group needs to be small enough for members to get to know each other well and large enough to bring in a variety of ways of being human. The aim is to set up a climate in which members help and support each other in their learning, in which individual differences in members are celebrated and learnt from, and in which conflicting human values and ideas can be revealed and discussed. In this sort of learning situation students can be encouraged to grow in caring and empathy for each other and so reinforce the essential qualities needed for counselling and good interpersonal relationships.

Structure of the Course

The structure of the Course endeavours to create and build this climate. At the selection interview staff and current students start to build a relationship with applicants to help them explore if the Course is right for them and if they are ready for the Course. After selection the building of relationships is continued by links with the current course, a programme of work and placement during the summer, a three-day residential induction course in September and four weeks of intensive interpersonal work with core tutors in the beginning of term. Work on counselling, interpersonal and group skills continues throughout the year, taught by the Course Tutor and two or three other staff, most work being done in small groups and individual tutorials. Practical work is backed up by lectures, seminars and tutorials to help the student acquire a theoretical background in school organisation, curriculum development, counselling, psychology and sociology. There is also an input on social policy backed up by a placement and visits to social agencies.

From November the students work one day a week in school with a block placement of two weeks in March. They work under the supervision of a trained counsellor and are visited by a college tutor two or three times during the year. They gain experience in observing and analysing the school as a system, working as a member of the pastoral care or careers team, doing some individual and group counselling and running guidance groups. Experiences in school are used to

help the student explore and build theoretical concepts in college.

Assessment

Assessment for the Diploma is continuous and includes: a) essays and studies produced throughout the year; b) production of a package of materials for curriculum or in-service training which the student can take back to school with him; c) practical work in school, including records of this work, a long case-study and an analysis of the pastoral care system; d) a twenty minute counselling session recorded on video and analysed with a tutor — assessment on both the counselling and the analysis.

Students are encouraged during the year to develop skills of self-assessment, to set themselves learning goals and to evaluate their own progress.

Philosophy and methods

The Course is not aiming to produce counsellors but to produce teachers who can use counselling skills and who are committed to trying to make schools a better learning community. Training in counselling, however, is still the main focus of the Course as this appears to be a good way of helping students develop awareness of themselves and others and of learning and practising new interpersonal skills which are needed for the three roles suggested.

Daws (1976), discussing the early counselling courses, relates 'the dramatic impact of Carl Rogers' Client-centred method of counselling on teachers . . . they found it intoxicatingly different from the way they were accustomed to relate to children'. In shaping the Course it has been important not to lose the insights and attitudes that exposure to Carl Rogers can facilitate but the promotion of a non-directive client-centred model of counselling has perhaps not helped to get counselling accepted as a useful, purposeful activity in schools. Therefore the model of counselling and way of teaching developed in the Course since 1974 when the present Course Tutor was appointed (Proctor 1978) has been influenced by Rogers, Tyler, Carkhuff, Ivey, Schmidt, Gilmore, Kagan and since 1976 by Egan (Egan 1975). Egan's model in-

corporates much of Rogers, Carkhuff and behavioural approaches; because it is skills based, development and an 'action' model it seems appropriate to use in school. Egan's recent work promoting an 'upstream' approach working with systems (Egan & Cowan 1979) also fits in well with training for an agent of change or consultant role.

Further advantages of the skills model of counselling is to demystify counselling as an esoteric activity only for the initiated and to make it available to teachers on short in-service courses. To illustrate this the Staff of the Centre wrote and presented the BBC Programmes 'Principles of Counselling' (Study on 4, 1978) and ex-students (and others) are using the programmes in schools to set up short courses with staff.

Methods of training in counselling include an eleven week initial practicum (Gilmore 1973) where students work in groups of 6 or 8 with a tutor taking it in turns to be counsellor, client and observers. As counsellor they practise their basic skills; as client they use the opportunity to explore aspects of themselves which are relevant to working as a counsellor; as observer they learn to identify what skills the counsellor is using and how they demonstrate a sincere understanding and acceptance of the client, or not. As observer they also learn to give specific positive and negative feedback to the counsellor to help him improve his skills and challenge his assumptions.

Video recording is also used for more intensive work. By replaying interviews and being able to stop the tape and replay sections individual responses, non-verbal actions and inner thought processes can be brought out and worked on. The tutor needs to be able to set up a climate in which the student feels safe to reveal and discuss his thoughts and inner dialogue, and in so doing to increase his awareness of himself. Techniques of Interpersonal Process Recall developed by Kagan (Kagan 1967) are used to further this awareness both in counselling and other interpersonal interactions. Skills of working in a group are learnt experientially and contracts are used to encourage students to develop new styles of relating (Egan 1977).

Students are encouraged to develop as

trainers themselves and to take part with staff in running short courses for teachers at the Polytechnic and out in Teachers' Centres and schools. An on-going evening counselling course at the Polytechnic enables students to maintain contact with the Centre and develop further counselling skills.

Further developments

It seemed likely in 1978 that secondments for counselling courses were decreasing and the staff of the Centre therefore produced two part-time Diploma Courses. One in Pastoral Care and Counselling was started in September 1979 and one in Careers Education started in January 1980. Attendance for these is one afternoon and evening weekly for two years plus termly residential weekends. The emphasis of the aims and objectives is different but both courses aim for the personal development of the students and include training in counselling and interpersonal skills. If secondment becomes more difficult these courses may replace the full-time Course; it will be interesting to compare outcomes. No objective evaluation of the results of the full-time course has been done — the staff have been too busy teaching and writing new courses — students report gains in their personal and professional lives, some get promotion and some schools seem to gain from their return.

Leona Tyler writing on the training of counsellors (Tyler 1969) lists the qualities a counsellor should have developed to a high degree: belief in individuals, devotion to human values, alertness to the world, open-mindedness, understanding of self and professional commitment.

Whether it is possible to teach someone to be or whether it is only possible to provide conditions for growth perhaps takes us back to Carl Rogers. We continue to hope.

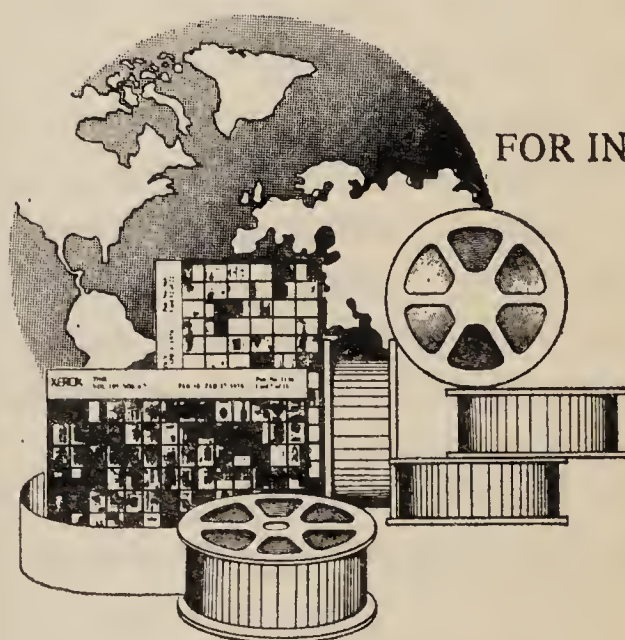
FRANCESCA INSKIPP

After a career in teaching, counselling and community and youth work, Francesca Inskipp was appointed to run the course for the Advanced Diploma in Education with special reference to Counselling at North East London Polytechnic in 1975. She is co-author and presenter of the eight BBC programmes 'Principles of Counselling', details of which are available from her.

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The use of Videotape Recordings in the Training of Counsellors

Part One: Pat Wright

Part Two: James Breese

PART ONE (Pat Wright)

The problem in training programmes is how to enable student counsellors to develop those characteristics or behaviours that lead to constructive behavioural change in the client. Whatever the theoretical approach of the counsellor — be it psychoanalytic, behaviouristic, client centred or one of the more eclectic and derivative theories, all have emphasized the importance of the counsellor's ability to be integrated, mature, genuine or congruent in his/her relationship to the client. Truax and Carkhuff (1967) repeatedly point out that the common elements in effective counselling and psychotherapy are accurate empathy, non-possessive warmth and genuineness. Gerard Egan (1975); Susan Gilmore (1973); Truax and Carkhuff (1964) in their approaches to training, focus on the behaviour and characteristics of the counsellor/therapist rather than on the personality dynamics and psychopathology of the client population. Such an approach to training concentrates on the shaping of the trainee's behaviour so that he/she will communicate to clients higher levels of the basic ingredients, i.e. accurate empathy, non-possessive warmth and genuineness, that make for effective counselling.

The training of a counsellor involves constructive changes in the trainees interpersonal skills. It is a learning process that takes place within the context of a growth producing interpersonal relationship that is free of threat and that facilitates self-exploration. As Truax and Carkhuff (1967) explain: 'Training in counselling or psychotherapy can be viewed as a special form of learning process that takes place in the context of a particular kind of deep and meaningful relationship which facilitates positive change'.

The problem for the trainer is how to de-

velop effective means of directing the attention of the trainee to those aspects of him/herself that are concerned with effective ways of helping others, and one of the most important functions of a teacher or trainer is to provide, where possible, criteria which the learner can himself use to judge the quality of his/her own performance. For both experienced counsellors and trainee counsellors, seeing themselves on videotape in a counselling situation provides feedback of their performance, giving them a chance to learn not only about how they sound and look to others and a chance to focus on the non-verbal aspects of communication patterns — but also it gives an opportunity to experience the counselling situation uncontaminated by distortions produced by memory, defence reactions, or judgemental and evaluative processes.

Borger and Seaborne (1966) point out: 'In training knowledge of results is important — the learner should be in a position to receive information about the consequences of his own activity, should obtain knowledge of results. And if it is supposed to act as a reinforcement, it should be provided as close as possible to the behaviour that is to be reinforced'. The use of videotape recording of counselling interactions fulfills all those criteria. Videotape recording of counselling interactions is being used in many training courses for counselling but the methodology referred to in this article is used on the courses run by the North East London Polytechnic, University of London Goldsmiths' College and Stevenage College of Further Education. On these courses the students are asked to record a 10-12 minute counselling session — one student working as the 'client', one as the 'counsellor'. Depending on the situation, the recording is played back to the student in the company of one or more people

which may or may not include the tutor or trainer. The time lapse between recording and playback should be as short as practically possible. In this way the 'counsellor' is able to remain in touch with his/her feelings, thoughts, perceptions and reinforcement of helpful behaviours is likely to be more effective. It is important that the interview or session recorded should be as near as possible to a 'real-life' counselling situation. For this reason the 'client' is asked to bring genuine personal problems to the 'counsellor' to produce as far as possible a fine therapeutic interaction.

The playback gives an opportunity for both 'client' and 'counsellor' to provide mutual feedback, focusing on those moments when the client him/herself felt most deeply accepted or unaccepted, and most deeply in or out of contact with the counsellor/therapist. The trainee can view the effectiveness of techniques of facilitating communication (e.g. listening, reflecting, paraphrasing, summarising etc.) that have been taught or suggested by the supervisor or trainer, and identify those units of behaviour in his/her performance which are productive or counter-productive in the helping process.

Seeing the 'unvarnished truth' on Videotape is always a challenge and can be devastating. The role of the supervisor or trainer during the playback is to give guidance, encouragement and reinforcement of behaviours judged to be effective or not in an atmosphere characterised by warmth, acceptance, trust and genuineness. It is important to provide a secure environment where it is 'safe' for the trainee to experience his/her mistakes or failures without feeling discouraged or threatened. The relationship between trainer and trainee should model the therapeutic relationship with the trainer offering specific and concrete strategies, focusing the student's attention on relevant aspects of the counselling transaction and giving support, trustworthiness and respect or unconditional regard for the student. In this way the student can accept feedback and begin the process of learning, relearning and unlearning which is necessary for the growth of self awareness and the development of new skills. Truax and Carkhuff (1967): 'This openness to

feedback is probably an essential quality of any effective therapist: through it he comes to trust his own experience'.

The importance of the atmosphere in which the video is played back can probably not be emphasized enough. In a full time course such as the CNAA Diploma Course held at The Centre for Studies in Counselling (CESCO), North East London Polytechnic, there is time for videotapes to be played back to student and tutor alone or to small groups of 4-6 people. In part-time courses time is at a premium. The videotapes both at Stevenage College and Goldsmiths' College courses are played back to the whole group of 12-20 students. In these conditions the depth of the problems brought by the students working as 'clients' is often limited, some students quite reasonably being reticent about sharing their problems with such a large audience. In these circumstances I usually accept that some students feel happier role playing rather than bringing their own problems. Even so, it is surprising how even such large groups can become supportive and trusted as the courses progress, and many students are able to share very meaningful problems.

In the large group situation the trainer acts as group facilitator: leading the discussion about the feedback, commenting on important points, asking relevant questions with the aim of identifying and reinforcing effective helping behaviours. As the course progresses and members of the group gain confidence and knowledge, the group is encouraged to take over the role of the group leader in facilitating, exploring and commentating. This allows for freer exploration between group members and gives very meaningful feedback to the 'counsellor' of the moment.

In large group situations it is rarely possible to work beyond a first stage in the therapeutic process but where time and a small group situation permits, it is possible to use Videotape to experience second and third stage skills. Norman Kagan (1967) has developed a teaching method called 'The Interpersonal Process Recall' and a teaching unit for use with videotape called the 'Inquirer Role'. This technique is used widely in the United States and on the CNAA Diploma

Course at CESCO, North East London Polytechnic. A counselling session is recorded between a student working as client and another student working as counsellor. The 'counsellor' then plays back the videotape with a 'facilitator' or 'inquirer' who may be a tutor or another student. The role of the inquirer is to help the 'counsellor' bring to the surface unspoken things between the counsellor and the client which are hampering progress, or which could help if verbalised. The 'inquirer' uses structured cues, e.g. a printed sheet with specific questions for the client, to guide the analysis of the playback session. The role of the inquirer asks for assertive, non-judgemental and non-interpretive behaviour. Examples of questions asked are 'What were you feeling? What were you thinking? What did you want the other to think of you?' etc. The aim of this technique is to increase the self understanding and self awareness of the trainee counsellor, especially in interpersonal ways of communicating. It is to help the counsellor learn direct mutual communication — rare in ordinary life. This technique can be challenging and somewhat frightening for the trainee as it asks him/her to face those unspoken or ulterior motives that lie behind interactions and which can only be explored in an environment of confidence and trust. It can be one of the most rewarding and growing learning experiences for the trainee.

Videotape recordings can be used in many ways to facilitate learning about the therapeutic process. Elsewhere James Breese has described the various methods used by Birmingham Polytechnic and the University of London Diploma Course held at Goldsmiths' College. Some trainers prefer to use a 'case oriented' approach with the focus on the client's personality and situation and linking the observations or comments with a body of knowledge concerning personality theory and psychodiagnostics. In such an approach the interest and attention is on the client, his/her psychodynamics and his/her unconscious, preconscious and conscious thoughts and feelings. Such an intellectual and theoretical approach does have its uses. It is important for counsellors to have some specific knowledge of the client population

and of the antecedents and consequences of psychopathology. But I would suggest that such an approach does not train a student in the HOW of helping, of knowing what kinds of things to say, how to say them, what voice qualities to use and so on — in other words of how to relate to the real person — how to become effective in the therapeutic interaction.

In this article two approaches in the use of videotape in the training of counsellors have been described which focus on the trainee 'counsellor' — on his/her behaviours, both verbal and non-verbal, on his/her feelings and on his/her thoughts. To summarise: the aim of the videotape session is to give the student counsellor the chance to view his/her performance in a counselling interaction — to gain feedback, directly from the tape and indirectly from comments and observations made by other members of the group in a supportive and warm atmosphere. The goal is to enable the student counsellor to develop effective helping skills to be used in the therapeutic interaction.

PAT WRIGHT

Pat Wright is a Counselling Psychologist working as a consultant in counselling and communication skills and staff development programmes. She is a counsellor at the Westminster Advisory Centre for Alcoholism.

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PART TWO (James Breese)

Pat Wright, whose valuable work with the present first year students on the part-time Diploma course at Goldsmiths' has been much appreciated, has described the theoretical basis for her approach and her work with video, as well as referring to her practical experience of training. In this second part of our article I want briefly to describe the situations for which video has been used at Birmingham Polytechnic and with the present second year students at Goldsmiths' College. For the details of the Birmingham course I am indebted to Mr Hugh Maw who has been generous enough to allow me full use of his notes in writing this article. Hugh Maw has recently retired from the Polytechnic where he originated the Diploma in Counselling full-time course.

Starting in 1969 with two three-hour sessions of video, by 1973, on suggestions from the students, Birmingham Polytechnic evolved its present pattern of ten three-hour sessions for the group of about fifteen students. Five of the sessions take place in the last half of the autumn term and five in the first half of the spring term — this timing being seen as vital for the success of the training. The students also have the opportunity to use the equipment voluntarily at other times.

In the first session everyone has the opportunity to 'see ourselves as others see us,' by taking part in a three-minute scripted interview in which students in turn play the part of either interviewer or interviewee while the rest in rotation operate the cameras, help with other technical aspects or observe. The playback offers the opportunity for comments and questions about feelings and for giving positive feedback and group support, everyone being encouraged to be as open as possible. Session two is an introduction to role play using e.g. simple situations in the staff room at school, each student playing the role of counsellor or client for about twelve minutes and discussion during the playback encouraging self-criticism and feelings about taking roles. Such role play is extended in the third and fourth sessions by, in the third, using typical school problem situations, e.g. 'pregnant schoolgirl', 'pilferer' and in the fourth by having one student play the same

role four times in succession with four different students acting as counsellors on each occasion. Discussion of this last session shows how different counsellors, inevitably, develop different styles, even though the theoretical sessions which accompany the practical work emphasise the importance of acceptance, empathy and, in general, a client-centred approach. For the final session of the autumn term, the students are given the chance to organise the role play and this sometimes has led them to request staff to 'show us how it should be done' and at other times to exclude the staff.

During the five sessions in the spring term, the concentration is on live face-to-face interviews of about twelve minutes each with pupils from local schools. For the sixth session four students from a sixth form college come to the Polytechnic, for the seventh session four first year pupils come to talk about transition problems from their previous primary schools, and in the ninth and tenth sessions the interviews are with pupils with acknowledged problems who are 'in trouble'. Session eight takes a rather different form, the interviews with a teenager being of four minutes duration and being repeated and replayed more than once to focus on specific strategies of attending behaviour, reflecting back and summarising, the accent being on feelings about people and/or things. This eighth session, using a micro-counselling approach, is a key one and the students who are acting as counsellors in the two subsequent sessions are expected to use the specific skills learned in the eighth session and develop their own style.

During the second half of the year the CCTV pack is taken out into 'practicum' schools, special units and community homes if students want extra experience in the use of the equipment. Work has also been done in co-operation with local firms in which CCTV is used for management training.

At Goldsmiths' College, the two-year part-time course for the Diploma in Counselling with Special Reference to Schools takes place on two evenings a week for a total of five hours, and the students are also given time in their own schools, or are released from their own schools for the equivalent of an afternoon

a week, for visits to schools which have counsellors or for practical work in counselling. Thus the total amount of time for work in College and in school over two years is the equivalent of fourteen hours a week on a full time year's course and is thus in no way comparable to the amount of time available on a full time course, especially when it is remembered that the College based work takes place in the evenings after a full day's work in school.

For all the limitations of time, the proportion of time given to work with video on our course is already quite considerable and is likely to increase rather than decrease. In the current courses, video was only used with the present second year students during the second year of the course from November 1979 onwards, but for the present first year students, as mentioned by Pat Wright, it was introduced in the second term and will also be used in the second year in 1980-81.

At Goldsmiths', as at the North East London Polytechnic, rather more use has been made of real life situation than of role play. Each of the seven second year students has been counsellor for three twelve minute real situation interviews and one role play. In the first series, the client was a fellow member of the course who was asked to bring a real, but not too deep personal, problem, the second series was a role play along the lines of the Birmingham Polytechnic fourth session, with one member playing the same client role for three interviews; the third series was with a school pupil who, if first year, was asked to talk initially about the problems of changing schools, as in the Birmingham seventh session, and, if older, was given a wider brief which could include problems in choosing subjects after the third or fourth years; the fourth series was with a post-graduate student who had recently completed a term of teaching practice and was invited to discuss any problems arising from that with a teacher who had had training as a counsellor'. As at Birmingham, the second session brought out the variation in counselling styles and brought obviously pain but useful learning when the 'client' was able to feedback how she had found the gentler, more patient style of the least directive counsellor

more valuable in that she had been given more space herself in which to explore her own feelings. Although the pupils from the schools were not in any obvious sense 'problem pupils' the playback of the short interviews with them usually revealed the genesis of possible problems in the terms to come and brought out for the counsellors the need to try to keep within the client's frame of reference. There is nothing like playback interviews to show how only too easily counselling can become information seeking for the counsellor's rather than the client's benefit!

JAMES BREESE

James Breese is a Senior Lecturer in the School of Education, University of London Goldsmiths' College and is mainly concerned with the College's Post-graduate Certificate (Secondary) Course. During the past two years, he has additionally been responsible for the Course for the Diploma in Counselling with Special Reference to Schools. A long-standing member of the Editorial Board of **IDEAS**, he has contributed regularly to this journal and to **The New Era**.

MARCH EDUCATION CONFERENCE REPORT 1980

Leslie Smith has edited and produced the report of this year's one-day Conference at Goldsmiths' College under its title - **Education in a Multicultural Society**. Priced at £1.50 (plus postage), this report is available from:

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Guidance and Counselling in Schools

John F. Fulton

The last two decades (from the early 1960's to be precise) have seen major developments in counselling and guidance services on this side of the Atlantic. Like all innovations, counselling was initially carried along by the enthusiasm, some might say over-enthusiasm, of the pioneers who were tempted, and often succumbed to the temptation, to make claims for guidance and counselling that these services could not meet. However that stage soon passed and counselling services settled to a steady and continuous expansion. In education particularly, a steady flow of secondments filled the increasing number of courses and consequently the number of counsellors in schools increased consistently from year to year.

Not only were economic conditions favourable in the late 1960's and early 1970's, but the sensitivities of the public to the needs of different groups were noticeably sharp. There was an acute awareness, for example, of the difficulties young people often experience and counselling was seen to be a method of helping them resolve some of their problems. However, as Audrey Newsome in her article has clearly pointed out the contemporary situation is 'drastically different'. The educational gravy-train has come to a halt and even has been put into reverse. Words and phrases like accountability, cost-effectiveness and the needs of society have become more audible and all those involved in schools are being asked to justify their activities against the background of a difficult economic situation. Counselling has not been exempt from such calls for appraisal and this is as it should be. There is no doubt that we have little to fear from a careful scrutiny; indeed from its beginnings, the counselling movement has built a strong tradition for self-examination.

This is one of the main reasons why the present volume is to be welcomed. It is indeed apposite that, at the beginning of the 1980's, school counsellors, trainers and others involved in the counselling field should come together to describe the situation as it exists and try to identify some ways to move forward. What I wish to do in this short paper is to present my views on some of the important issues facing school counsellors today.

Counselling

Carl Rogers was probably among the first to use the term counselling in its modern context. He did not make any clear distinction between counselling and psychotherapy. He saw counselling as being concerned with helping people with problems. His ideas were quickly taken up and applied to education by Wrenn, Tyler and many others, including himself, for his interests generalised considerably as the areas of

application of his views became noticeably wider. Counselling concepts and practices spread into many fields including psychiatry, social work, community work, occupational psychology, pastoral work and so on. The phrase 'the helping professions' emerged. However while this movement had great practical benefits in many fields, it also brought some confusion about the term. What is counselling? What is a counsellor? What does a counsellor do?

The term counselling appears, as Corwin and Clarke (1969) have suggested to be used in three ways in the literature, to denote a field of knowledge, to define an activity (or method of achieving certain objectives) and to describe an occupation. As a field of knowledge it covers a wide and diverse range of topics from guidance activities like providing information interpreting test results and providing assistance in making educational and occupational decisions to psychotherapeutic procedures aimed at remedying emotional disturbance in children and adolescents.

As an activity, counselling is practised in both formal and informal situations and by professional and voluntary workers. Taking the dimension of the setting in which the activity is carried out and the professional-voluntary continuum with respect to payment or non-payment for the service, a useful model for clarifying the term counselling can be constructed. It divides those who practise counselling into four groups: the professional-formal, the professional-informal, the voluntary-formal and the voluntary-informal. The professional-formal represents those groups for whom counselling is the primary focus of their work and who get paid for it, e.g., school counsellors and psychotherapists. The professional-informal groups are those whose work has a significant counselling (relationship) dimension which is, however, not the primary focus of their job, e.g., teachers, doctors and nurses. The voluntary-formal are those groups of often well-trained but unpaid voluntary workers, the central concern of whose voluntary work is counselling, generally of a specialised nature, e.g., marriage guidance workers. The voluntary-informal represents the help given by the friends and peers of those who need supportive and helping relationships to enable them to cope with difficulties or make choices.

In its formal and professional aspects counselling is a method which is informed by an increasing amount of theoretical and practical knowledge and based on a growing range of skills and techniques. It is central to the work of several rapidly growing professions including school counselling clinical psychology and social work. Accordingly, despite Rogers' assertion that the core conditions of constructive counselling relationships are characteristic of all helping relations-

ships, it is sometimes argued that the term counselling should be restricted to help given in formal situations by those whose primary concern is counselling (i.e., to the professional-formal and voluntary-formal groups).

As an occupation, counselling takes place in a wide variety of settings including schools, colleges, universities, clinics, hospitals, occupational guidance centres and various other statutory and voluntary agencies. But even within each type of setting there is no agreed definition of the counsellor's role. This is probably an inevitable result of the proliferation of theories and approaches characteristic of new areas of knowledge which new professional groupings are seeking to apply.

Of those approaches, the one most intimately connected in the minds of professionals and non-professionals alike with counselling, at least in educational and social contexts, is that of Rogers. Indeed all the training courses described in this volume place great emphasis on the students acquiring the interpersonal skills first described by Rogers. Now other approaches have assumed more importance. Behavioural skills are considered indispensable. Kelly's personal construct theory is popular, and rational and existential methods are gaining ground. But the work of Rogers and those who have built on his efforts, like Carkhuff, Gilmore and more recently Egan still holds an important place. This is not to say that Rogers and those of similar views who followed him have all the answers. They have not. However it can be claimed that the client-centred movement has made significant and enduring contributions in a number of spheres, not least to counselling in educational and social settings. Probably the most important is the emphasis that it places on the relationship between counsellor and client is the emphasis that it places on the relationship between counsellor and client as a determinant of the effectiveness of counselling.

Guidance

I would now like to turn to guidance, a much older concept in education than counselling and to examine some of the issues raised and evaluate some of the changes made in theory and practice through the influence of counselling concepts.

Although the modern concept of guidance, as a service distinguished from normal classroom practice, is a relative newcomer on the educational scene, a philosophy of guidance was implicit in the theoretical positions of all the great educators (from Plato on, including the post-Renaissance humanists like de Feltre and also Rousseau, Froebel, Montessori to Dewey). Similarly a view of guidance was implied in the early work in psychometrics, vocational guidance and guidance for maladjusted children, all of which had their roots in the late 19th century. Since that time the term guidance has acquired a much wider meaning. It now covers guidance in all aspects of development for all young people. This broader concept appears to have been the response of twentieth century educational practice to the unique complexity of contemporary social, economic and political life. When the role of the school was conceived more narrowly, the

numbers to be educated much smaller, the material to be learned less voluminous in amount and less diverse in scope, guidance was not considered to be something separate and distinct from the teachers normal classroom functions.

Thus in recent years the concept of guidance has acquired new meanings. Some critics particularly in the USA would say it has lost all meaning. When it was restricted to vocational guidance or guidance with disturbed children, it was concerned with readily recognisable and agreed goals. The diffuse and less easily identifiable purposes associated with the contemporary concept have caused some to question its usefulness and recommend that its use be discontinued. For example, the distinguished American clinician and teacher, Lawrence Brammer (1968) has suggested that counsellors should discard the guidance model because it (guidance) 'is a painfully superficial and ambiguous term which incurs the contempt of other helping occupations'. One can sympathise with his frustration because the term does lack clarity — estimates of the numbers of different meanings associated with the term guidance vary from seven to ten depending on which author you read.

Nevertheless, I think Brammer's view is mistaken. Removing the term guidance from our technical vocabulary would leave our conceptual apparatus the poorer: we would lose very valuable insights in analysing and helping to resolve the problems of young people. But it is necessary to have an agreed model to base an analysis of the term and Arbuckle (1962) has suggested a useful one. He argues that guidance, as it relates to education, is used in three ways in the literature: (1) as an educational concept, a way of thinking about the educational process; (2) as an educational construct, a term used to cover those experiences which can be construed as helping pupils towards self-actualisation; and (3) as an educational service, a reference to the various guidance activities which schools should provide to achieve their aims.

I want to concentrate my attention on (1) above, that is guidance as an educational concept. In this sense of the term, guidance can be thought of as a lens through which the educational process can be viewed. It is not the only lens; education can be looked upon not only as guidance but as say instruction, socialisation or initiation. Looked at through the lens of instruction, what comes into focus are such issues as learning, how children learn, why do they forget certain things, how are they best motivated, how can one help them to transfer effectively knowledge and skills acquired in one situation to another. If one uses the lens of socialisation, a different pattern of issues becomes important e.g., interpersonal relations, the acquisition of social attitudes and so on. The lens of initiation focuses on the forms of knowledge into whose methods of inquiry and subject matter the pupil has to be initiated. Similarly guidance provides a perspective on the educational process; in this case the focus is turned on the developing child or young person. Thus looking at education from the guidance point of view highlights the developing individual, developing not in

vacuum but in society, participating in it more or less, challenging it more or less, and adapting to it more or less.

It is in this idea of the individual developing in a society and coming to terms with it that there lies one of the fundamental difficulties in achieving a satisfactory definition of guidance. Many of the difficulties have been referred to by Hall and Lauwerys (1955) in their introduction to the 1955 Year Book of Education, which was devoted entirely to guidance and counselling. After many discussions and reformulations, they proposed, following Morris, this working definition: 'Guidance . . . is a process of helping individuals through their own efforts to discover and develop their potentialities both for personal happiness and social usefulness.' It can easily be seen that this definition is much too wide to have other than descriptive utility (even the authors recognised this), but it has the merit of highlighting the dual responsibilities of guidance in education, (1) to the development of the individual and (2) to the needs of society. It is clear from this that there will always be differences about guidance, just as there will be about education, since one's judgements on both will reflect one's philosophy of life, one's views on the nature of man and one's philosophy of society. That does not mean that a large measure of agreement cannot be found — as a matter of fact an examination of the literature will show, considering everything, an amazing degree of agreement.

In a classic article 'Guidance as a concept in educational philosophy', which appeared in the 1955 Year Book of Education, Morris (1955) made one of the clearest statements about guidance in the developmental tradition. He recognised as crucial the duality of the responsibilities of the guidance service and the school to the individual and to society. He quoted approvingly the description of education as guidance contained in the policy statement of the National Foundation for Educational Research, 'Education, viewed as guidance, is the process of mediating between the growing child, his needs, powers, interests and experience on the one hand, and the needs, responsibilities, opportunities and values of adult life on the other'. Morris thus sees the educator (teacher) as a mediator between the pupil as he is and what he is to become between being and becoming.

Further light is thrown on this when we compare Morris's discussion with an earlier incisive analysis. W. J. McCallister (1931) in his book, 'The Growth of Freedom in Education' is one of the most undervalued books in the field of education. In a scholarly review he pointed out that 'freedom has played many parts in the history of Education'. After an extensive examination of the different concepts he defines freedom as 'the finding, maintaining and extending of the highest relevant value common to the pupil's conception of the requirements of his life and the educator's conception of the aspirations that sustain all human activity'. One finds a striking similarity between this definition of freedom in education and Morris's view of guidance relationship as 'being polarised between acceptance of the child's dependence and acceptance of his

capacity for self-determination. Emphasis on dependence means emphasis on direction and persuasion. Emphasis on self-determination means emphasis on growth towards explicit mutuality'.

McCallister's analysis can thus be seen as particularly apposite for a consideration of guidance, because, anticipating many of the contemporary analyses of guidance and counselling, it focuses on three important areas of concern:

(1) the role of the guide (teacher, counsellor, parent, etc.) in extending the limits of the child's capacity for self-determination — by providing opportunities, by helping him to acquire skills and knowledge, values and attitudes, by helping him to become committed to self-determination. Morris's analogy of the mountain guide sums up his position clearly. You may remember that he described the teacher's role in guidance as 'comparable with that of a guide on a long mountain-eering expedition. The good guide must know thoroughly his own range of country and he must be quick to assess the strengths and weaknesses of his charge. Within the given purposes of the expedition the actual objectives, the routes, the stages, the pace and the equipment must all be chosen to suit the climber, and the guide must have at his command a wide variety of skills for use in different conditions. However, the expedition may have as one of its aims that the pupil should gradually become independent of the guide and able to climb unaided'.

(2) Related to the role of the guide is the second area, namely the relationship between the guide and the guided, the teacher and the pupil, the counsellor and the client. Young people learn in and through the relationship with 'significant others'. This has been known for many years even if it has not always assumed the importance it should have in practice. One of the most valuable contributions made by the counselling movement has been to focus attention on the crucial nature of relationships in the development of individuals.

Now it is clear that this concept of the relationship between counsellor and client, guide and guided, helper and helped differs from that of Rogers. The McCallister-Morris approach appears to concur with that of a number of counselling theorists e.g., Ausubel, Krumboltz. It can be summed up by saying that this latter view accepts that there is an inherent inequality of status between the counsellor and his client in the sense that the counsellor has relevant expertise, knowledge and experience and the client has not. It is for this reason that the client seeks the help of the counsellor. Our views on many issues, such as the value of diagnosis, the readiness of the counsellor to take the initiative, and the relative importance of understanding through empathy or understanding that emerges from knowledge gained by so-called objective means are all determined to a large extent by our conception of the counsellor-client relationship. To resolve the practical difficulties which arise requires a balanced approach to each. The need to achieve the multiplicity of balances which are demanded highlights both the importance and the subtlety of the guidance and counselling relationships.

3) The values and perceptions of the guide. Another important focus is what the guide brings to the encounter, himself, his values, including moral and religious values, his perceptions of the needs and requirements of young people and his views on the nature of the task he has to carry out. As I have already pointed out, that task is related to two goals, the development of the individual and the needs of society. One of the difficulties encountered by theoreticians in the guidance field is how to encompass satisfactorily and acceptably both these objectives in the concept.

The work of McCallister, Morris and others highlights the folly of suggesting that the concept of guidance should be regarded as superfluous. On the contrary it can be argued that as defined by Morris, it provides a valid and productive perspective for examining and understanding the educational process. Counselling is described as one of the activities, for some, perhaps many pupils the most important activity through which the objectives of guidance can be achieved. This is not to devalue in any way the contribution the contemporary counselling movement has made to education and schooling. It can justifiably be argued that it is one of the most significant movements for education in the last thirty years. The reasons include the following:

1) the development of counselling has encouraged the re-examination in a contemporary context of fundamental issues which have concerned philosophers and educators for many generations, for example, on the role of schools in a democratic society, on the aims of education, on what constitutes an acceptable level of intervention and direction in the development of individual children, and particularly on the relationship between the individual and society. Daws has put the point succinctly, 'The advent of counselling in school means, if it means nothing else, that children and the worlds of children will be better understood in future because teachers are learning that it is helpful and worthwhile to try and understand.'

2) It focuses on the **relationship** through which much learning occurs and, therefore, provides a useful counterbalance to an excessive emphasis on content determinants in much of the current literature on curriculum development. It is no coincidence that the educational objectives of the cognitive domain in Bloom's celebrated taxonomy are better developed and based on a greater volume of research and development than those of the affective domain. Bloom himself and others have criticised American education for failing to take affective goals sufficiently into account.

3) Since many of the skills of relating and communicating which are at the heart of good counselling practice are crucial to effective teaching, practice in teacher education could profitably draw on the expertise in skills training which has been built up through research and teaching. The work of such as Carkhuff, and Cottle on training in counselling skills and Ivey on microcounselling have important implications for teacher education. Activities such as role-playing and simulation, and the analysis of audio and video tapes of inter-

views, small group work and class work have been introduced into some teacher education programmes.

(4) The advent of counselling has contributed to an increase in awareness of the importance, not only of teacher-pupil relationships, but of pupil-pupil and teacher-teacher relationships also. In the latter case, for example, the recent encouragement given to the profession at the school level to take more responsibility for the professional nurture of its members particularly new ones, has resulted in pilot schemes involving 'teacher tutors' in schools. It would appear that the ability to relate to young teachers and student teachers will be a prerequisite of success in this field and thus counselling skills are relevant to their work.

In summary, the counselling movement and particularly the initial and continuing impact of the client-centred tradition and its more modern developments has done nothing less than broaden and bring up to date in a new and challenging way our understanding of the concept of guidance in education and establish new ways of implementing the concept.

The contributions in this volume have brought out these two approaches to counselling and schools, one mainly psychotherapeutic in origin, the other rooted in the concept of guidance in education. Many of the practical problems mentioned in the articles such as confidentiality, the role of the counsellor in the school, the relationship of counselling to teaching, and many others can be illuminated from both points of view. My argument is that perhaps we all have adhered to one or other position too rigidly and that a synthesis of the insights of theorists like Morris and McCallister and those provided by Rogers, Krumboltz, Blocher, Carkhuff, Egan and others associated with recent and contemporary developments in counselling would provide an appropriate basis for current practice.

JOHN F. FULTON

John F. Fulton taught in a large urban secondary school before moving to St Joseph's College of Education, Belfast. He took his doctorate at the University of Keele from which he returned to Belfast as lecturer in the Institute of Education at Queen's University, Belfast. He was appointed Professor of Education and Head of the Department of Educational Studies at Queen's in 1977. He is editor of the *Northern Teacher*.

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OBITUARY: WYATT RAWSON (1894-1980)

Born into a well-to-do Victorian family with noteworthy political, professional, and cosmopolitan connections, Wyatt Rawson was educated at West Downs Preparatory School, Westminster School (as a King's Scholar), and Trinity College, Cambridge, where he read History and Moral Sciences.

From an early age he showed himself to be singularly gifted in music and languages, and interested in art, drama, and architecture.

In 1914, on a visit to Weimar, he stayed in the home of Hildegard Neuffer whose youngest daughter, Hilde then 17, was an attractive young lady who played the violin and tennis with equal gusto. Hildegard's remarkably advanced ideas on the education of children were shared with Rudolf Steiner, a frequent visitor, who undoubtedly had a powerful influence in shaping the course of life and the profession on which Wyatt was to embark — but not until after four years of internment at Ruhleben.

By another remarkable chance this experience brought him into touch with Elizabeth Rotten, who by reason of her Swiss nationality and humanitarian commitments, was organiser of a War Relief Committee in Berlin, dealing with prisoners of war.

From this association and Elizabeth Rotten's connections with the pioneers who formed the New Education Fellowship in 1921, Wyatt moved into a major orbit of his life's work.

Having with his brother Hugh and Hugh's wife launched The Grange, a preparatory school in Cockfoster's in 1923, he moved on in 1926 at the request of Leonard and Dorothy Elmhurst to assist in the foundation of a school at Dartington Hall, Devon.

During this time he was continually in touch with the NEF, attending its early Conferences, which attracted the leading educational pioneers and philosophers of the age. Among them was Jung, of whom Wyatt became an ardent disciple.

At the Fourth (biennial) World Conference of the NEF at Elsinore in 1929 with 2000 participants from two score countries, the reorganisation was planned

that brought Wyatt officially into the Fellowship as Assistant Director, and shortly thereafter, on Beatrice Ensor's departure to South Africa, as Joint Organising Director, a post he held until 1937.

An early task was to edit "The Examinations Tangle The Way Out", the Report of a sustained Examination Enquiry by one of the several Commissions set up at Elsinore.

At the request of the Board of Education, Wyatt collected evidence and drafted a Memorandum on independent experimental schools.

He prepared masterly Reports of the Sixth (Nice, 1932) and Seventh (Cheltenham, 1936) NEF Conferences, working over the discussions to produce well integrated volumes: 'A New World in the Making' and 'The Freedom We Seek'.

In 1932 Wyatt had paid another visit to Weimar and this time returned with Hilde, as his wife, and had two children by a former marriage — 9 year old Harold and 3 year old Elgin whom he brought up as if they were his own. Their own daughter, Irmeli was born in 1936.

Returning to teaching in 1937, he became proprietor and Principal of Rocklands, a co-educational boarding school. In 1942 he took a post at Bryanston and in 1946 was asked to help found its sister school Cranborne Chase in Dorset.

After his retirement and in response to a request of the NEF, he wrote the life story of Kees Boeke, and followed it with "The Werkplaats Adventure", a wide read account of Boeke's unique establishment at Eindhoven.

His next NEF assignment was to complete 'The Story of the New Education', which William Boyd had left half finished.

His last prominent appearance at an NEF (now WEF) Conference was at Chichester, 1966, when he wrote the working paper and delivered the address on Personal Fulfilment.

RAYMOND KING

Editorial

The Commission feels that schools all over the world should pay more attention to international problems so that young people will see more clearly the dangers they are facing, their own responsibilities and the opportunities of co-operation — globally and regionally as well as within their own neighbourhood.'

A year ago Willy Brandt was writing these words in his introduction to the Report of the Independent Commission on International Development Issues. Since then the Report has been discussed — more or less extensively — in a large number of countries, and its political analysis and recommendations scrutinized. The implications for education have received less attention. There are at least three possible reasons for this: because the Commission had very little to say on the subject, because educationists likely to be sympathetic are already working to increase the amount and quality of global education, or because educating young people seems to many an unlikely way of averting world war or mass starvation.

And yet ignoring the Report will not make the situation it deals with go away, a situation the Commission sees as so serious that 'the search for solutions is not an act of benevolence but a condition of survival. We believe it is dramatically urgent today to start taking concrete steps.'

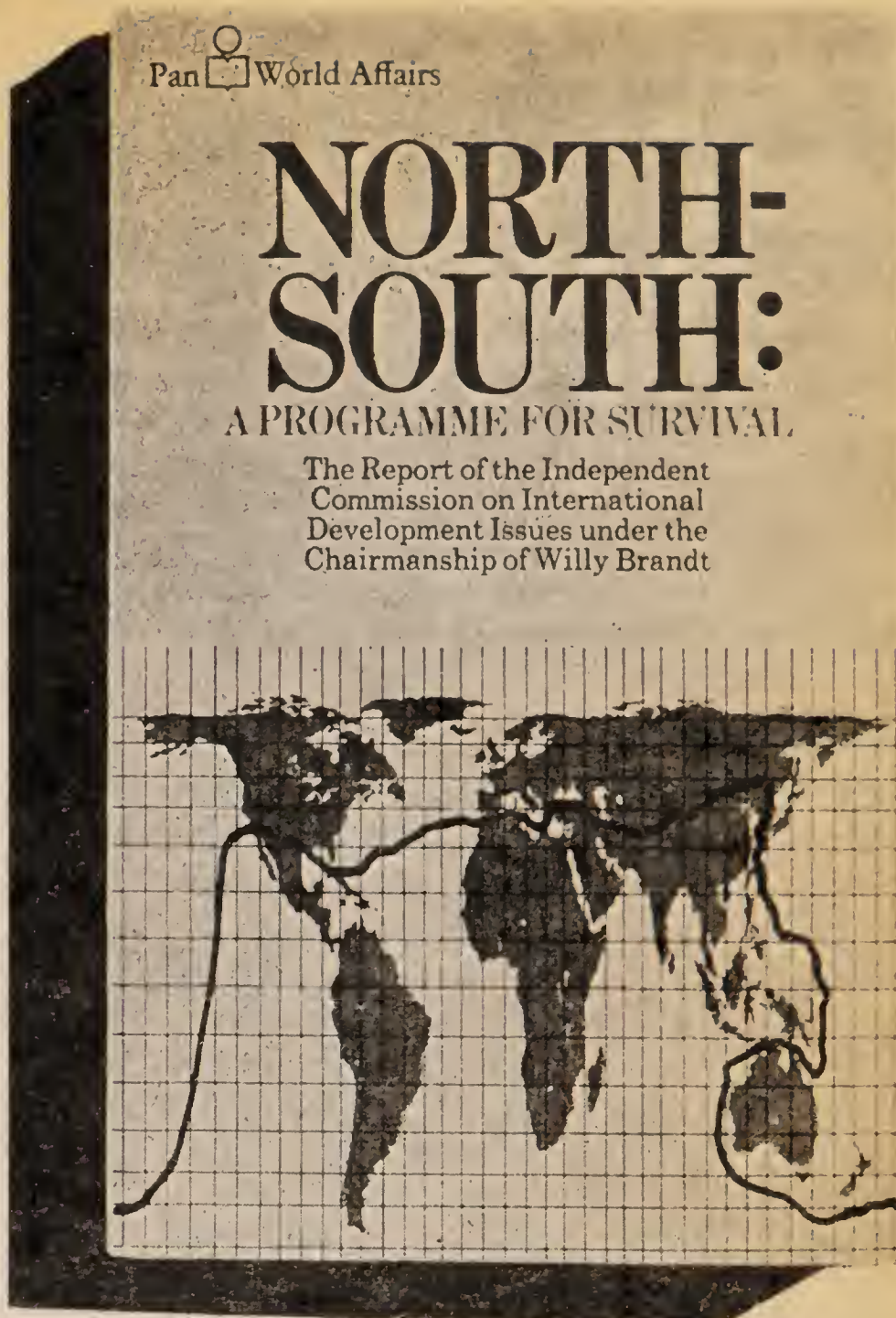
This issue of **The New Era** is about the search for solutions in the field of education. It has three main sections. One contains, fittingly, articles emanating from the World Education Fellowship's international conference 'Education in One World' — 'fittingly' because the Fellowship has consistently over much of this century raised and promoted discussion of questions as to what constitutes appropriate education in a shrinking and divided world. This section has its own introduction and includes an account of the WEF Day.

Another section contains various examples of teachers seeking solutions. Alec Fyfe's article looks at the progress of a government funded curriculum project and asks pertinent questions about the legitimate aims of a project which extols self-reliance and 'bottom-upwards' development.

Tim Bartlett describes the practical efforts of teachers and students in one school to build meaningful links with a school in Tanzania. He emphasizes the importance of building the experience and materials gained from visits into the curriculum as a whole.

David Selby's article is a description of an experiment within a school which aimed to help students explore the nature of prejudice and discrimination. A small group of students volunteered to wear coloured armbands for a week: the reaction of the remainder of the student body revealed much about them and perhaps something more generally about human beings confronted with uncertainty and mystery.

A First World Studies Examination contains a reprint of the CSE World Studies paper sat by students



at the same school, Groby Community College. The College runs what is probably the only two-year compulsory World Studies course in Britain and these exams were taken this year by the first students to complete it.

The third section of this issue contains reviews of a number of recently published books. We would urge readers to offer themselves as members of The New Era reviewers' panel — by writing to Colin Harris.

In all the articles there is, explicitly or implicitly, the conviction that the search for solutions needs to be conducted by teachers and students in schools as well as in the world at large. Also, that the search for solutions to global problems is inseparable from the search for more just relationships within each institution. On this evidence, if young people are to 'see more clearly their own responsibilities and the opportunities for co-operation' their formal education needs to become less of a diatribe, and more of a dialogue, in which conviction and commitment are tempered with openness and trust.

SIMON FISHER
Editor, World Studies Bulletin

Changing Directions — The Evolution of a Development Education Project

ALEC FYFE, Northants Development Education Project, UK

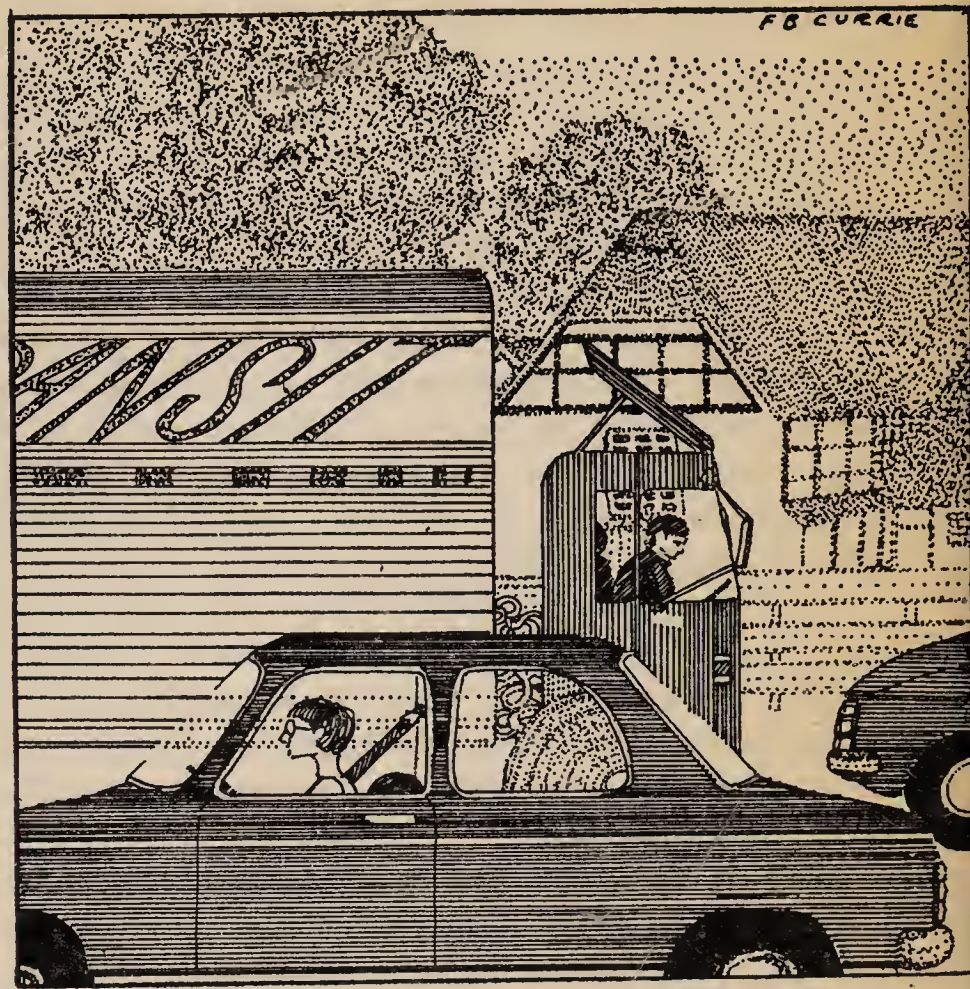
This is a highly personal account of a curriculum project. The article describes from the inside how the project was conceived and the many forces impinging on its progress towards a somewhat different conclusion from that originally envisaged. As Alec Fyfe himself concludes, 'the outcomes were less the product of rational planning than of conflict and negotiation.'

Origins

The Northants Development Education Project was born out of personal opportunism — I would of course contend, opportunism in a good sense. In October 1977 I began to formulate a project to put to the Ministry of Overseas Development's recently constituted Advisory Committee For Development Education (ACDE). The idea was to marry two previous initiatives in the field — an Advisory Teacher post in Development Education in Sheffield, and a school-focused materials development project based at a Teachers Centre in Ely.

Over the next six months I sought what support I could at local as well as national level. Gaining local support was surprisingly easy. At the time I was teaching in a very innovative Social Studies Faculty in a comprehensive school, which had already institutionalised Development Studies within the schools' common curriculum. Colleagues and the Headteacher readily accepted the idea of the project on the twin grounds that it offered me career development and an opportunity to extend the school's reputation for innovation.

The next stage was negotiation with the LEA (Local Education Authority). Discussions were first held with the Chief Adviser who commended the idea. Thereafter it was the Deputy Chief Education Officer who acted as 'gatekeeper'. Significantly, the principle of having an Advisory Teacher in Development Education for a two year period was never called into question, despite the fact that no one on the LEA's side at the time



knew what constituted 'Development Education'. Rather, the chief concern was financial — how much was this likely to cost the authority? The proposal was only formally endorsed by the Chairman of the Education Committee after most of the initial financial commitments had been struck out. The final piece of local legitimation came when the local College of Higher Education gave support to the proposal. In this case there was a clear vested interest at work. It was expected that any materials produced would carry the institution's name and, besides, the project would lend weight to those who hoped the College would build a reputation within the region for excellence in the field of Development Studies.

Constitution of a Curriculum Team

A proposal which took six months to negotiate was debated and passed in seven minutes by the ACDE in April 1978. The proposal was accepted, largely it seems on the political grounds that the ACDE could not

afford to turn down this kind of initiative from any Local Authority.

The stated aim of the project was broad in the extreme: the promotion of 'teaching in secondary schools of concepts and issues related to world development'. The mechanism to achieve this was essentially the production of teaching materials. The assumption was that supply would create its own demand and that the best people to be involved in this undertaking were teachers themselves.

I saw my role as the co-ordinator of a curriculum team composed of local teachers and so the designation of 'Advisory Teacher' (a Local Education Authority formulation) was to me a misnomer. It was inevitable, given the origins of the project, that my own start should be somewhat anomic. In particular who was I responsible to?

Funded by the ODM (Ministry of Overseas Development) I was based in Northampton. An Advisory Teacher based not with the other Advisory Team, but in a College of Higher Education. Based in the college but not a member of staff. This only added to my feeling of insecurity, and to subsequent friction.

From the outset the project departed from any rational model of Research, Development and Dissemination. The first term was taken up with a low level research and feasibility exercise which one could argue ought to have preceded the proposal. By the end of the term, having visited two-thirds of the secondary schools in the region, I was in a position to short list schools I felt could offer a broadly based involvement in the project.

In February, after discussions with an Advisory Group which I had set up, I invited seven schools to send two representatives to an inaugural meeting. They became the nucleus of the curriculum team which eventually ranged from assistant teachers to a Deputy Head, and included subject teachers as well as those who worked within integrated traditions. On the whole the weighting was towards subject Heads of Department (Geography and History). Few claimed to have any deep understanding of 'Development Studies' though all were interested and variously involved in the field.

The first session was organised as a seminar in which I introduced what I saw as the aim of the project and the benefits I felt would accrue to participants. I also offered a working definition of Development Education as: 'The study of the process of change which contemporary societies experience in pursuit of their economic, political and social goals, the aim of which is to give students the tools both to understand and respond to change'. This and the aims of the project were generally accepted and then each school presented a paper on its curriculum, areas of interests and expectations concerning the project. By the end of the session the 'team' had agreed to form themselves into three working parties dealing with the age ranges 13-14; 14-16; 16-18.

The Negotiation of Themes

Between the inaugural meeting and the first full day workshop in March each of the working parties met to discuss likely themes to focus on. The tentative themes which emerged from this process were: 'What is Development?' (13-14); 'Rural Development' (14-16); 'Nation Building' (16-18). These themes were subsequently 'fleshed out' at the first workshop held at the local teachers' centre.

At this stage I was beginning to investigate the possibility of an overseas field-trip which the 14-16 group felt was essential if they were to produce anything original. At the workshop there was general approval for this idea (Sierra Leone being the choice of country to visit) though it has to be pointed out that one teacher strongly disapproved on the grounds that it was an inappropriate use of funds provided by the Ministry of Overseas Development.

During this period I was also negotiating for Schools Council involvement in the project. At the end of March the Council agreed to become formally associated and thus provide important legitimation.

Project Management Style

Up to Easter 1979 I had worked on the principle that the best way of building commitment to the project was to stress corporate decision-making and the tangible benefits from belonging to it. As one teacher subse-

quently remarked they were 'made to feel involved'. I soon, though, became impatient with this 'democratic' style. It appeared that inexperienced teachers (inexperienced in Development Studies) tended to take on unrealistic commitments simply because it took them time to become acquainted with a new body of knowledge. At the same time I felt under pressure to produce tangible results by the first summer and to this end had already organised a four day workshop, at the Institute of Development Studies (IDS) for the end of the summer term. Having a public session on the last day was aimed at providing a short term target for the 'team'.

The first stage, I felt, had to be a restructuring of themes and case studies that were more manageable in terms of project resources. The Rural Development group alone were intending to incorporate five country case studies within an already expansive field. At the beginning of May I suggested to the whole team that we take one theme: 'What is Development?' and explore it at the three concentric levels — Local — Regional — National. For the regional level the Highlands and Islands of Scotland seemed to offer considerable potential, while the national case study would focus on Sierra Leone.

Everyone accepted the logic of the decision (the 16-18 with some relief) but the 14-16 group felt disappointed that they were having to narrow their focus, on my suggestion, upon just Agricultural Development in Sierra Leone. They were also asked to merge with the 16-18 group who were going to look at other development issues in Sierra Leone. Inevitably the 14-16 team began to view themselves as 'displaced persons'. Indeed this problem was never resolved and produced the only friction at the IDS workshop. Eventually the bulk of the group were to drop out of the project on the grounds of lack of time, but went on, ironically, to produce the first examples of pupil work based upon project materials.

Given that the project team was still formulating its ideas and trying to find its feet in a new field, the IDS workshop may well have been ill-timed. Nevertheless, given the two year time limit, it provided for me the essential break through to tangible results.



Despite the pressure, most of the teachers enjoyed the experience, even at the end of a hard year — one teacher called it the best form of in-service work he had experienced.

At the beginning of the new academic year events forced further reorganisation. The Regional level had still not got off the ground and I felt now had little chance of bearing fruit by the end of the year. The project was now unlikely to get any extension with the decision, announced in the autumn, of the phasing out of the Development Education Fund. In November I proposed the following restructuring which now stands as the project's theme:

1. **Changeborough** — Two simulation exercises explore the meaning of development, using the controversial domestic issues of an urban motorway scheme and the siting of a new international airport in a rural area.
2. **The Impact of Colonialism — Development At What Price?** — Explored through the case study of the Tax War of 1898 in Sierra Leone.
3. **Political Development** — An examination of post-independence politics in West Africa.
4. **Agricultural Development** — An examination of the attempts to 'develop' traditional agriculture in Sierra Leone.

5. **Urban Development** — A series of case studies from Sierra Leone exploring issues of migration and urban problems.
6. **Development Strategies** — An examination of the attempts to plan development in Sierra Leone in the 1970's, offering sector case studies of Tourism, Transport, Industrialisation.

Changeborough was designed to offer a way into the field. The remaining themes were seen as offering sixth formers an opportunity to develop specialist 'A' level skills while at the same time introducing them to the complexity of a new field of study. It was hoped that the materials would firstly help fill gaps in existing 'A' level courses as well as offering an inducement to those who wished to establish inter-disciplinary courses at this level. All units were to be united by a commitment to a particular problem/data based methodology. Students were to be encouraged to manipulate data to arrive at their own judgements.

The Field Trip

Though when originally raised, twelve teachers had shown interest in the idea of a field trip, only three maintained a firm and consistent commitment to the proposal. When it came to making a decision the majority raised objections ranging over possible cost, loss of school time, family commitments, and whether the trip was relevant in terms of their work for the project.

The Ministry decided, though, in August that it was essential for the project that the field trip go ahead during Easter 1980 and provided funds for a group of ten. Only seven places were eventually taken up — four members of the project plus three academic guides.

The involvement of academics who knew Sierra Leone more intimately than we did was vital in terms of 'getting below the surface' and acquiring resources for the project. But from the point of view of project management it inevitably widened the critical audience and the sphere of negotiation. Academics can be sensitive about their areas of research and understandably wanted to make sure that we were serious and genuine collaborators, (and certainly not potential com-

petitors) who were not going to endanger their good standing with local people, on which their research depended. In addition there were local academics and government officials, all with an interest in the images we were likely to present of Sierra Leone. Irrespective of the personalities involved, all this constituted a potential minefield for the uninitiated.

The process of negotiation went on throughout the three weeks of our visit and mainly focussed upon the access to information and its presentation in the finished materials. The party covered 1,200 miles during the trip, spending most of the time interviewing and living in villages. The experience seems to have genuinely changed the perspective of those for whom this was their first experience of the Third World.

Negotiation of Nuts and Bolts

By the summer of 1979 what had started out as an ad hoc Advisory Group was re-constituted, on the LEA's (Local Education Authority) insistence, into a much tigher Monitoring Group. Its membership consisted of representatives from the LEA, the College, and the ODA plus the external evaluator from Sussex University. The group met in September, November and March to discuss essentially practical issues:

September: Should the project seek an extension? Finally decided in October that this was inappropriate.

November: Who was to hold the copyright of the materials? How were they to be designated and who was to publish them.

March: The LEA was to subsequently claim copyright and urged that the College act both as publishers and agents for dissemination. A formula was eventually negotiated with the Deputy Director of the college which allowed the materials to carry the LEA 'logo' as long as the college was acknowledged as supporter and publisher.

Perceptions of the Project

One of the tasks of the evaluator has been to delineate the range of perceptions held of the project by its members and other interested parties. During the IDS workshop

all participants were interviewed, an exercise which some found initially intimidating. A report was then produced for discussion by the Monitoring Group in November. This was followed up by the evaluator visiting four of the schools in January to see lessons being taught using project materials. In addition I asked the teachers in November to tape their responses to a questionnaire. One of the more obvious conclusions from this process is that the teachers' responses and actions show a clear self-interested involvement. For many the project is simply providing them with more resources and opportunities to develop what they already do. For others it has encouraged both a wider view of the field and alternative approaches to it in the classroom ('Changeborough' is clearly an example of the latter).

Clearly for every interested party there is a different perception of the project — what it represents and what it is aiming to achieve. I would suggest the following represent some of the more pronounced perceptions held of the project:

- A small way of repaying a historical debt to Africa.
- Good news at Education Committee Meetings.
- A vehicle for Political Education.
- Provider of good 'A' level material in Geography.
- A successful piece of prolonged in-service work.
- An attempt to define Development Education and broaden the base of British education.
- Potentially good publicity material for the College.
- An opportunity to do research again.

This is not to say there are no shared meanings amongst teachers connected with the project. As I have suggested there is a general commitment to a particular definition of the field, which concerns an examination of what constraints and facilitates 'change for the better'; to a particular methodology, which by its very nature, has to be open ended and problem solving; to a particular comparative approach to content.

Conclusion

I have attempted to give an insider's view of curriculum development which may help illuminate the process of innovation more generally. The Northants experience tends to the 'Interactionist' view of curriculum innovation. Actual outcomes, using this model, are less the product of rational planning than the product of conflict and negotiation; conflict resulting from different perspectives, priorities and time and material pressures.

The question remains as to whether this kind of project can successfully disseminate its products. In many ways however this is perhaps a wrong question. It would be ironic indeed in a field which extols self reliant development if a 'grass roots' project proved adept at providing packaged solutions to teachers' problems. The ultimate value of the Northants Project will lie in its ability — or lack of it — to inspire others — to offer a starter kit rather than a survival kit.

ALEC FYFE

Notes on contributors:

Alec Fyfe is the leader of the Northants Development Education Project, which is based at Nene College, Northampton.

As the article makes plain **Tim Bartlett** was one of three teachers involved in the visit to Tanzania. The report he mentions is called Tanzania Link. It describes in detail the evolution of the project from the initial idea to the numerous developments which have resulted from the visit. It costs £1, post paid, and is available from Stantonbury Campus, Milton Keynes, MK14 6BN.

John Aucott, Hilary Cox, Alan Dodds and David Selby are all teachers at Groby Community College in Leicestershire. Copyright for the examination papers remains with the Leicestershire County Council Education Committee. The New Era is grateful to the Committee for permission to reprint the papers here. p.214.

The Whole World to Choose From: A Study Visit to a Developing Country

Tim Bartlett, Stantonbury Campus, Milton Keynes

Stantonbury Campus operates a link programme with people in Tanzania. It has the following aims:

- to support the exchange of teachers and students between schools in the two countries.
- to inform people in local communities of the need for understanding and interdependence between the rich and poor countries of the world.
- to assist the cause of deaf children in Tanzania.
- to promote new approaches to 'development education' in schools in Britain.

This article is about the beginnings of the programme: a study visit to Tanzania by 17 secondary school students and 3 teachers from Stantonbury Campus. A year ago Tim Bartlett described in *The New Era*, Nov./Dec. 1979, the intensive programme of planning, preparation and fund-raising which preceded the visit. This account relates what finally transpired, assesses the value of the visit and looks to future plans.

Plans

The school run by the Tanzanian Society for the Deaf is located about two miles from the centre of Dar-es-Salaam. It has good facilities: six classrooms, the first of two new dormitories (for this is one of only two such schools in Tanzania), good audio equipment, dining-room, kitchens.

During the month, the visiting group hoped:

1. to level and lay out a football pitch (half size) and full-size netball and volleyball pitches;
2. to introduce to the deaf pupils a range of school activities adapted as required from our students' experience;
3. to explore in small groups as much of the country as possible.

Objectives Fulfilled

Work was carried out on the rough scrub area that was, by the end, to be successfully converted into the required pitches. A class of the Tanzanian pupils and their class teacher worked with the visiting group each day: their regular timetable includes a weekly session in the school vegetable and fruit garden. Schools, in general, we learned, try to be 40% self-sufficient. One sub-group at a time travel-



Buguruni School for the Deaf, Dar-es-Salaam, Tanzania

led — to Dodoma, the new capital, to Arusha, and to Zanzibar — and brought back experiences which were shared with the rest of the group. This pattern proved a successful way of making sure that the primary objective was achieved, whilst enabling a fuller view of the country to be acquired. At the school, besides the daily labour on the pitches, there were sessions helping with Physical Education, swimming, handicrafts and music. The latter sessions were perhaps the least successful, but national dances were exchanged, and participants always seemed to be enjoying the experience. Each evening, the games which had been donated by Milton Keynes people, from jigsaws to beetle drives, were taken to the hostel where the majority of the boarders stayed, and shared. Often a dawn visit to swim in the ocean at Oyster Bay would start the day.

Communication

We expected to communicate with three distinct groups with whom we were in daily con-

tact: staff, students and members of the local community. The staff speak excellent English, a fact which made a number of interesting discussions about the secondary school curriculum possible. Certainly, it seems that the use of textbooks and teaching materials written in English is mainly the reason. This is a situation which is changing quickly as suitable Swahili texts are prepared. For our contact with local people, we found that the 'survival Swahili' we had learnt was invaluable, but insufficient. Whilst it gave us all great pleasure, and the listeners undisguised joy, to cope with simple shopping in Swahili (and we hope we did not make a beautiful language sound **too** bad!) it was frustrating to have to stop at that point. Future groups will, we hope, aim for a more than basic grasp.

We might have expected that communicating with deaf children would be a problem. It was not. Indeed, it became increasingly clear that there would have been perhaps more difficulties in a normal school, for these pupils were used to, and skilled in, non-verbal communication. To the obvious methods of mime and gesture, the students together added what, to us more hide-bound adults, appeared like pure telepathy. In our discussions about signing, following our own experiences, the group concluded that it is probably better not to teach deaf people a 'secret language' which might cut them off from others. This is an example of the type of analysis which was made possible through this visit.

Problems

As a tribute to the detailed and accurate advice we received, and, we hope, as a reward for the long and careful preparation, there were few problems.

A burglary removed most of our irreplaceable black and white film early on; many students suffered stomach ailments of a minor nature, and four had infected bites. Much of the stress of living in an unknown climate, eating different food, and so on, which might have manifested itself in physical ways, was reduced and shared through the strong group bonds we had forged.

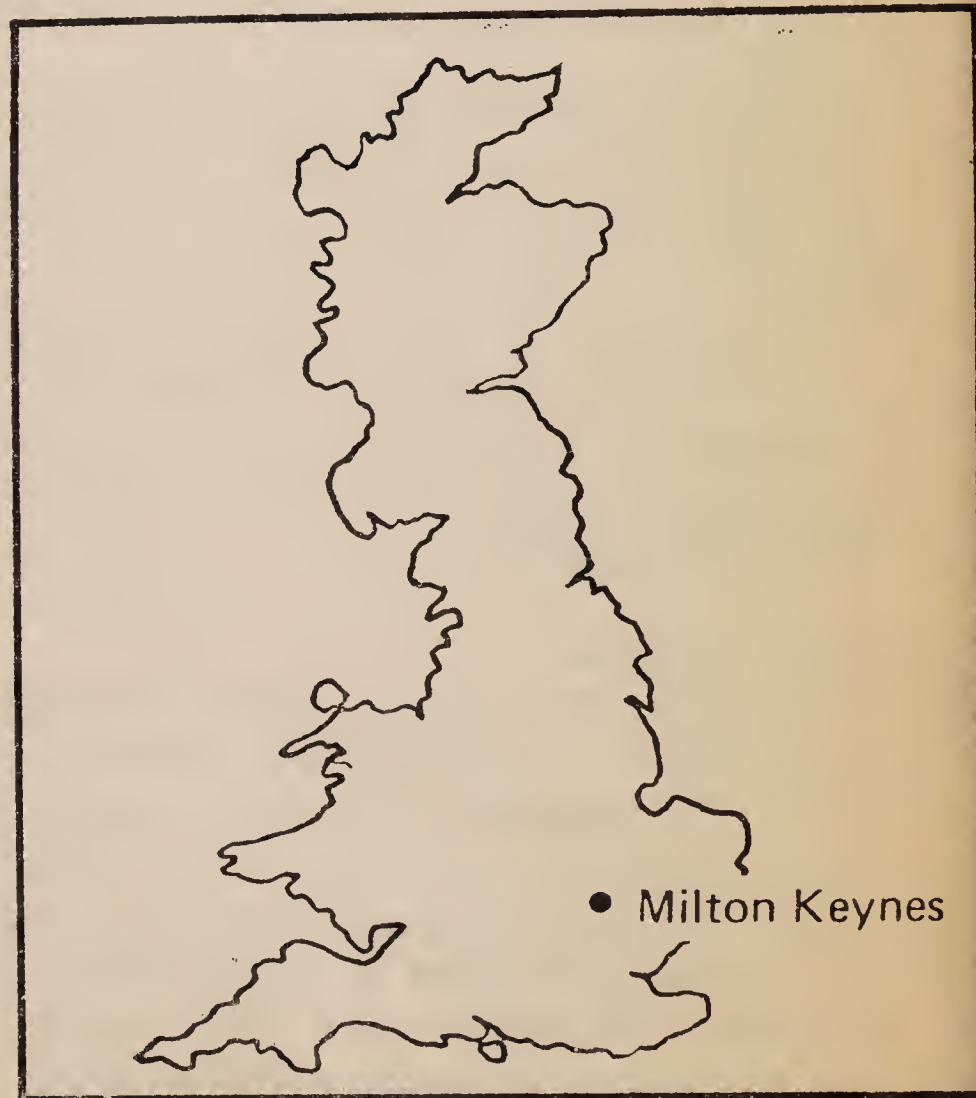
Transport was — is — a problem in Tanzania. Moving groups around the country entailed a lot of planning and energetic follow-up of

bookings. Those who participated will never forget the overnight bus journey to Arusha; small aircraft travel was a novelty, too. In general, problem-solving — from laying out a perfectly rectangular pitch to getting the group back from Arusha when all the buses were in Uganda to bring the victorious army home — was part of the challenge and satisfaction of the month.

There was, however, a more serious problem concerning the health of a student, who afterwards wrote:

'I had just got into the swing of enjoying our lovely green countryside, on holiday, when I started to feel off-colour. This was the beginning of my most dreadful experience. I got progressively worse — and when I say worse I mean worse! I lay in bed shaking and shaking and then came the sweating. I ended up in hospital — which caused quite a stir as they don't normally have malaria in Wales.'

He had been taking an anti-malaria tablet different from that of the rest of us, and a brand not obtainable in Tanzania. They were stolen. He started a different course of tablets, but until they became effective, he was unprotected. He has, fortunately, fully recovered,



Stantonbury Campus, Milton Keynes, Great Britain

but using a locally-available brand seems a sensible precaution.

Evaluation

There is no doubt in our minds about the quality of the experience for all concerned. The welcome, warmth and courtesy which greeted us everywhere were outstanding. The growth in awareness, in confidence and in maturity of the students in our group was clear and satisfying: and the fact that our hosts experienced a parallel growth in their understanding of us and our culture demonstrates how a two-way link of this nature has value in deeper and hard-to-evaluate ways. We failed, perhaps understandably, to undertake much formal analysis whilst there — although we had planned to; but the manner in which the different circumstances were coped with was pleasing: for example many 'basic' foods were not available from time to time — the lack of, in turn, bread, margarine, milk, was coped with almost without comment. Meals were models of ingenuity, prepared by teams.

The impact on the school on our return has been considerable. Schools respond to many influences, and respond slowly, but the advantage of taking a large group is clear in the quantity of discussion that has taken place. The biggest single curriculum change to take place yet is the re-writing of the materials used by all the 13-year-olds in the course on Third World. What was a problem-orientated approach to definitions of the term has been replaced by a positive, individual-centred approach concentrating on similarities rather than contrasts, asking questions rather than drawing conclusions. This material will be further refined as usage dictates.

In May, we were able to welcome two members of the Tanzania Society for the Deaf to our school for a month to make a reality of the exchange, the Headmaster and the Executive Secretary. They had as exhausting a month as we had had.

The Headmaster of the Gatehouse School for the Deaf, with which Stantonbury has close links, and one of whose students came to Tanzania, will shortly be going to Tanzania to work with the staff and to lead an in-service course. With all these contacts, the overall

title 'Tanzania Link' has been adopted, and already another large group of students, and another group of teachers, are shaping up to the demands of organising a study visit in 1981.

A report of the Link so far is available from Stantonbury Campus. By distributing it, we hope to help others forge similar chains of friendship across the world.

Some Student Comment

'My materialistic values altered beyond belief; it was only on returning to England that I was able to appreciate this vast change.'

'I hope that when I come home I will not be frightened to fly, and will be aware of other people's lives and not be so selfish.'

'There were few times when we felt unwelcome. The time we discovered wedding celebrations was the most memorable. We heard the music and voices and without much thought but for our own curiosity, rushed out to investigate. On entering the festive area, we were immediately the focus of attention; several participants started to perform purely for us, the celebration was no longer genuine, but a performance for us as tourists. This induced a lot of hurt feelings after our many efforts to avoid that image.'

'Today was the first time I taught a class at dance ... it went really rather well, I thought.'

'On the beach teaching the children to swim. Talk about hard work! Then I wrote lots of messages to Peter in the sand, and thought how much I loved my family. It's difficult trying to stand on the coral when you're holding a bunch of children and the tide is sucking you out.'

'I didn't fancy breakfast this morning — I'm getting fed up with stale bread and mango jam.'

'Flew to Dodoma on a small plane (17 seats). There was a little loo called a short-call convenience. Of course, I went on it. It was super, as you sat on it, you could see out of the window. I thought it was terrific.'

'I was particularly impressed by this village, it was more or less what I expected an ujamaa village to be — totally self-reliant.'

'Zanzibar ... what peace! I now know where the cloves come from when my Mum makes apple tart.'

A First World Studies Examination

John Aucott, Hilary Cox, Alan Dodds and David Selby, Groby Community College, Leicestershire, U.K.

In April of this year 129 students at Groby Community College in Leicestershire took a Certificate of Secondary Education examination in World Studies. These students, all about 16 years old, were the first to experience a course which is now also offered at O Level and which has since become part of the College's core curriculum. What follows is the text of the two final CSE examination papers, preceded by the aims and objectives of the syllabus. The papers are worth 40% of the marks for CSE, 20% of the marks being allotted to coursework, 30% to a major research/involvement project and 10% to an oral on this project. Full details of the course at Groby College — almost the only one of its kind in Britain — are given in *The New Era*, Vol. 59, No. 4, and Vol. 60, No. 6.

Aims of the Syllabus

1. To encourage students to set their thinking about the modern world within a global framework.
2. To foster amongst students an allegiance to mankind in general as against an allegiance to national, local or sectional interests.
3. To help students become aware of the widening gap between the richer and poorer countries, and of the consequences likely to follow if global inequalities are not remedied.
4. To encourage respect for cultural diversity.
5. To help students identify and respect those values shared by mankind in general.


Objectives

By the end of a two year course students should:

1. Be able to recognize and recall relevant information as defined in the syllabus.
2. Have a knowledge of the key concepts in the syllabus.
3. Have provided evidence that he/she can plan, organise and pursue independent enquiry.
4. Have shown that he/she can present the results of that enquiry and other course

work clearly and accurately.

5. Have given evidence that he/she can explain in his/her own words the arguments surrounding current global issues and developments and can form his/her own judgement.
6. Be able to express his/her point of view clearly and accurately in speech.

EAST MIDLAND REGIONAL EXAMINATIONS BOARD	
Certificate of Secondary Education	
1980	
Leicestershire Joint Executive Committee	080
Mode 3	
WORLD STUDIES	
(Groby Community College)	
Paper 1	
Date: Monday, 21st April, 1980 (a.m.)	
Time Allowed: 1½ hours	
	Candidate's Name

Paper 1

100 marks — 2 per question

Answer all the questions below in the space provided. Write no more than two sentences.

1. Where are most First World countries to be found? North or south of the Equator?
2. Which is the largest ocean in the world?
3. Give **one** example of a First World country and **one** example of a Third World country.
4. Name two of the four countries with the largest area of land.
5. What is the name given to the "super-continent" that is believed to have broken up to form the continents we know today?
6. Give any **two** factors which affect the climate of a region.
7. Explain the difference between weather and climate.
8. Give **two** examples of exhaustible forms of energy.
9. What is meant by the 'over-exploitation of fish'?

10. What is meant by the term 'population density'?
11. Explain why there are a large number of people belonging to the Negroid race in the United States of America.
12. Explain the difference between 'primary' and 'secondary' industry.
13. What does the term 'death rate' mean?
14. List **two** of the 'negative checks' which Thomas Malthus said would limit population growth beyond a certain point.
15. In most First World countries, the majority of the population is aged between nineteen and sixty-four. In what age group is the majority of population to be found in the Third World?
16. Give **two** of the factors which led to a 'population explosion' during the British Industrial Revolution.
17. Explain the difference between starvation and malnutrition.
18. Give a) **one** example of a disease found mainly in the Third World and caused by dietary deficiency and b) **one** example of a Third World disease spread by insects.
19. Explain **one** way in which deforestation can increase the amount of damage caused by natural disasters.
20. Explain the term 'level of illiteracy'.
21. Those who favour the development of nuclear weapons often refer to their 'deterrent value'. What do they mean?
22. What is meant by the term 'overkill'?
23. What is 'nuclear proliferation'?
24. In 1972 Ugandan Asians were forced out of Uganda and came to Britain in large numbers. They resented being called refugees. Why?
25. What is 'Apartheid'?
26. From what year was a systematic attempt made to introduce 'Apartheid' and who led the government which introduced the system?
27. What is a 'multi-national company' (MNC)? Give an example.
28. Three-quarters of the aid given to poor countries by rich countries is 'tied'. What does this mean?
29. Explain the difference between 'multi-lateral' and 'bilateral' aid.
30. How do First World countries use tariffs to maintain their economic superiority?
31. What is a 'cartel'? Given an example.
32. Name the revolutionary leader killed in Bolivia in 1967 whilst trying to organise an uprising. From what Latin American country, which had already had a revolution, did he come?
33. List the two main issues with which students involved in the campus movement in the USA were concerned.
34. What is 'non-biodegradable waste'? Give an example.
35. Where air pollution exists, it is often caused by petrol-powered vehicles. Name two of the pollutants given off by such vehicles.
36. Suggest **two** ways in which urban growth can affect the level of food production.
37. Name four alternative sources of energy which might eventually take the place of fossil fuels such as coal and oil.
38. What does UNESCO stand for?
39. Name two organisations concerned with the welfare of children throughout the world.
40. Why in 1979 were an unusual number of books published and projects run on the subject of children?
41. Name one area or country where the United Nations has sent in troops to keep the peace.
42. What does 'CND' stand for?
43. What is meant by the phrase 'New Economic Order'?
44. Name the organisation, formed in 1967, of over 100 developing countries which is aiming to create the 'New Economic Order'?
45. How are standard of living and family size related?
46. Explain the term 'self-sufficiency'.
47. Name the new political party in the United Kingdom which is, first and foremost, concerned with protecting the environment.
48. Why were national parks established in England and Wales?
49. What is the name of the international movement which has been involved in sabotaging the work of whaling ships?
50. Explain what is meant by the term 'shrinking world'.

Section 1 (30 marks)

Write paragraphs in the spaces provided, explaining the following terms and giving examples to show you understand them.

- 1. Interdependence.
- 2. Plate Tectonics.
- 3. Gross National Product Per Capita.
- 4. Colonialism.
- 5. Intermediate Technology.

Section 2 (20 marks)

Study the extracts below and answer all the questions that follow. Use your own words in answering the questions. Use the answer-book provided for your answers.

Extract A

Ours is not just a world of hunger but of unnecessary hunger. There is sufficient food to sustain all four billion of us. The hunger is due to the cruel maldistribution of our harvests. The food crisis is a food scandal. One way and another we of the North consume so much that slimming has become a multi-million-pound business while a third of our fellows are grossly under-fed.

Since 1965 the average American has increased his consumption of grain by about a pound a day. He does not notice it because he eats it mainly in the nutritionally extravagant form of extra beef and chicken. A pound of grain is equivalent to an Indian's total daily diet.

America used more fertiliser on its lawns and golf-courses than India can afford to fill empty stomachs. We of the West have often deliberately reduced our food production for 'sound commercial reasons' while peoples in Asia, Africa and Latin America sit weakly waiting, without reserves of fat in their bodies or grain in their stores, for the next disaster from drought or flood, soil erosion or monetary inflation, pestilence or war.

(Taken from Higgins, R., 'The Seventh Enemy')

- 6. What reasons does the author of Extract A give to support his view that the world is a world 'of unnecessary hunger'?
- 7. What kind of 'sound commercial reasons' do you think the author of Extract

Extract B

You're not the only one with weight problems.



You may be thinking how nice it would be to lose a few pounds; to trim off the odd inch here and there. Why not start now—and at the same time help a child solve *his* weight problem?

The money you can save by cutting out a few cakes or sandwiches, or the occasional drink, could help a little boy or girl like this refugee to regain weight and health, and to face life again with new hope and a chance of survival.

Save the calories and help to save a child. Give what you can now. Or leave it to us in your will. Your money can never buy anything more precious than a child's life.

To: The Save the Children Fund, British House, 28 Bedford Street, Belfast BT2 7FE

Please accept my donation of _____ I enclose cash/postal order/cheque/Giro No 5173000

☒ Or charge my Access account number

Name _____ Signature _____

Address _____

Please send S.A.E. if you require a receipt

Save the Children

Save the Children is an international organization which helps children in need in over 80 countries, including the UK



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(Taken from Richardson, R., 'Progress and Poverty').

- A has in mind for the West choosing to reduce food production?
- 8. Give examples of ways in which slimming became 'a multi-million-pound business' (Extract A).
- 9. What is the cartoonist (Extract C) trying to suggest?
- 10. What can we learn about the difference in diet between First and Third World countries from the Food Supply Chart (Extract D)?
- 11. What difference in type of illness would you expect to find between people in Indonesia and the United States? Use the figures in Extract D in writing your answers.
- 12. What is the slogan 'You're not the only one with weight problems' trying to suggest (Extract B)?
- 13. Why do so many organisations such as Save the Children (Extract B) concern

Extract C



Taken from Richardson, R., 'Progress and Poverty').

Extract D

average **FOOD** supply (per person, per day)

	Total Protein	Calories		Calories	Total Protein	
INDONESIA	43	1920		2800	84	SWEDEN
INDIA	53	2060		3140	90	U.K.
BRAZIL	64	2600		3270	97	U.S.
MAURITIUS	50	2370		3210	104	FRANCE
(Grammes)				(Grammes)		

Statistics from background paper to 1974 World Population Conference.

themselves especially with the diet of children?

14. The writers of Extracts A and C have a similar attitude towards the rich West. What is their attitude?
15. Look at the calorie difference between an Indian and an American (Extract D). Find evidence elsewhere in the extracts suggesting that the nutritional gap has recently been growing wider.

Section 3 (50 marks)

Choose **one** of the following and write an **essay** in the answer book provided.

16. 'Charity begins at home.' Discuss this statement in the light of your knowledge of the modern world.
17. 'Nuclear war, limited or total, will break out by the end of the century.' Write an essay putting views for and against this statement.
18. Draw your own 'vicious circles' showing the problems of the Third World and write an essay to explain your drawings.
19. 'Sooner or later the poorer countries are going to get together and force the richer ones to give them a fairer deal. The big question is whether this can be done peacefully or whether there are bound to be wars.' Write an essay explaining what you think will happen to North-South relations in the future.
20. 'Affluence (i.e. wealth and prosperity) is the enemy of the environment.' Discuss.

The Purple Armband Experiment: An Experiential Unit in Discrimination

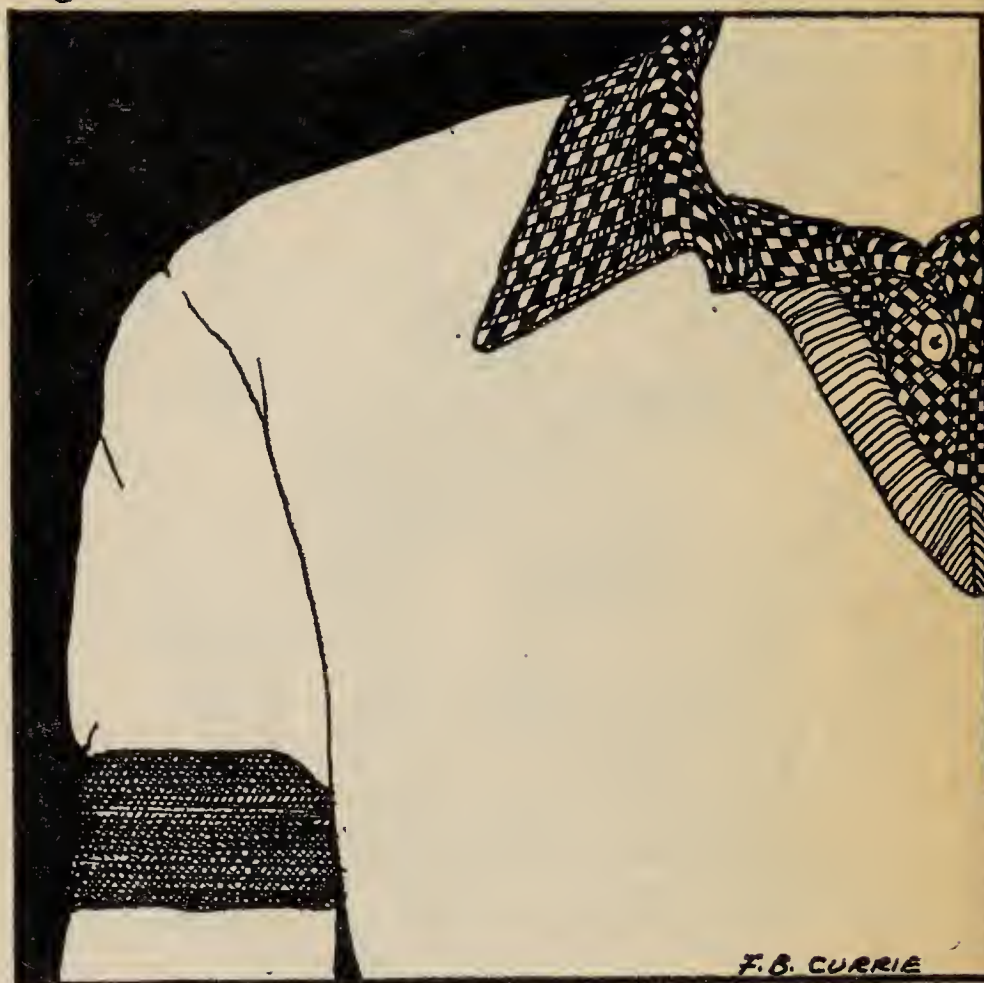
David Selby, Groby Community College, Leicestershire

In this article David Selby describes what happened when a small group of students at Groby Community College volunteered to wear purple armbands for a period of three school days. Their refusal to give an explanation to family, fellow-students and teachers alike led to a variety of hostile reactions, vividly described by the students themselves, and, almost certainly to a great deal of learning about the nature of prejudice and discrimination.

The twenty-nine students in my all-white mixed ability World Studies Class of fifteen year olds had been considering prejudice and racism not only through specially-prepared workbooks but also by means of film. One film, 'The Eye of the Storm' had a particularly profound effect. Made in 1973, it records an experiment made by a junior school teacher in the USA. A class of seven year old children were separated by eye colour into a blue-eyed group and a brown-eyed group. On the first day, the teacher treated the former group as in every way superior, showering them with praise and special privileges, whilst at the same time, discriminating against the brown-eyed children. On the second day, the situation was reversed, the brown-eyed being treated as superior, the blue-eyed as inferior. The film documents the effects of prejudice, privilege and discrimination upon the performance, attainment and attitudes of the children. 'The Eye of the Storm' produced an animated hour-long discussion in class towards the end of which emerged the idea of conducting our own experiment in discrimination.

The Experiment

After the lesson, I recalled being told of an experiential unit about discrimination whilst attending a UNESCO Associated Schools workshops at Leicester College of Education some years ago. The experiment involves creating a clearly visible minority in school and in the community by asking a small num-



ber of students to wear an armband. Student participants must be prepared to keep the secret of why they are wearing the armband from everybody, including teachers, friends and family. If questioned about the armband, they are asked to respond by saying 'I'm afraid I'm not at liberty to tell you' — or to use some similar, possibly more colloquial formula. The aim of the experiment is, firstly, to observe how people react to the presence of a minority group wearing armbands and, secondly, to explore the internal dynamics of the group itself.

The class not unexpectedly leapt at the chance of attempting the experiment. Fifteen students volunteered to wear the purple armbands — purple because the colour had no immediate or readily-understood political or religious significance (save, perhaps, to a High Church minority in the community). The remaining fourteen students were likewise sworn to secrecy and agreed to act as observers of the experiment which was to last for three school days. Their role was to note

down significant incidents and also to move in upon any situation which seemed to be getting out of hand. Techniques for dealing with such situations — whether involving fellow-students or teachers — were considered at length. Indeed much of the briefing session was given over to emphasizing the potential hazards of wearing an armband; the wearers were told to expect verbal confrontations at the very least, and conceivably actual physical violence. For this reason, I had, prior to the lesson, obtained the consent of the College's Executive Team (the Principal and three Vice- Principals) to the experiment taking place. No other colleague was privy to the experiment.

Reactions

The students came to the debriefing session at the end of the experiment keen to relate stories of how those wearing armbands had been singled out and subjected to name-calling, emotional blackmail, boycott, threats and in a few cases, physical intimidation. These stories, together with an analysis of and comment upon what had taken place, were subsequently written up in the form of a personal 'Thoughtsheet' by each student. In the following 'Thoughtsheet' extracts, students describe what happened to them or what they saw happening to others during the three day experiment.

Julie: At the bus stop I met two of my friends who were also wearing armbands. Our other friends, with whom we usually stand, were very curious to find out what they were for; because we wouldn't tell them they made names up for us or branded us, e.g. the 'loonies', 'mental' people or the 'dunces' and wouldn't stand with us. During all three school days when I was wearing the purple armband many of my friends and a few teachers asked me why I was wearing it. When I replied 'I'm sorry I can't tell you,' I could sometimes see the frustration mounting up inside them and the most common reaction was to start branding me along with the others. On one occasion, during a French lesson, I asked my teacher how to pronounce a word. She said she wouldn't tell me unless I told her what the armband was for.

Jonathan: I don't know why but the driver wouldn't let me on the school bus. Perhaps it was the armband.

Brian: I got all my mates asking me what it was for and I would not tell them. One 'friend' tried to force it out of me by twisting my arms and giving me dead

arms and dead legs. I still didn't tell him and so he stopped hitting me. That night my Mum kept asking me what it was and I kept telling her that I couldn't tell her. Then she started to shout at me and get angry.

Kathryn: The first afternoon the greatest reaction to the armbands were from people we saw whilst on a bike ride through Bradgate Park. Some younger children politely asked what they were for and, when told we couldn't tell them, they did not press the matter further. Other people were not so polite; they did not like being told we could not tell them what the armbands were for so they started teasing, saying they were for if we got lost. Three blokes got rather annoyed and threatened to rape Helen if she did not tell them what the armbands were for. She rode away and after yelling abuse at others they stopped Lee. They swore at him and hit him; when they threatened to beat him up Lee rode away rapidly to rejoin the others. Lee was also picked on at school. Several bigger lads started hitting and kicking him until a teacher broke it up. The next day it happened again and Lee was so fed up with the bullying he told them what the armbands were for. Teachers who were curious to know what the armbands were for started discriminating against people with purple armbands. A maths teacher made people wearing armbands answer Maths questions and several other teachers discriminated in some way.

Kevin: I got great results from my girlfriend. She argued and shouted at me saying she would tell me if she was in the same situation but I just stood there and smiled. Then I noticed a few drops of water come down her face and she said I didn't love her. . . . When I got up the next morning I had lost my armband and I started accusing people of stealing it. My Mum went nuts asking what a silly armband meant to me. She thought I had joined a terrorist group or something.

Ruth: One teacher even went so far as to ignore all the pupils wearing armbands during his lesson.

Judith: Some people were subjected to violence or threats by the extremely curious, others faced the dilemma of revealing or keeping the secret from those very close to them who became worried or upset. Teachers jokingly made bribes, involving homework or favours in lessons, to find out but it was obvious that they were very aware that we were different from them and from the majority of the class, so they were able to exploit the opportunity of making fun of us, although we neither took offence nor took it seriously.

Joanne: Some of the boys were told they were queer because they were wearing the purple armband.

Christopher: When I didn't tell them, they got cross and went away from me, then later on started to joke that the armband stood for the dunces' group or the poofs. On the third day my friends ganged up on me and tried to get the armband off me.

Michael: One person was not allowed into the lesson until he told the teacher what the bands meant.

Helen: People are beginning to associate the bands with the colour of our eyes or the colour of our hair. Some think it is just the thick people who are wearing them. One fifth-year boy has threatened to punch me.

The Solidarity of the Group

In commenting upon their experiences, students proved to be highly perceptive in their analysis of how the minority group we had artificially created quickly developed its own solidarity, empathy and interdependence. This phenomenon was not merely a response to threats, real or imagined, from the majority, it also arose out of a sense of superiority, of sharing privileged knowledge, a point nicely picked up by Rachael in her 'thoughtsheet'. Through wearing the armbands the group became closer. There was solidarity when in class they would look for other wearers, in case they needed support in an argument. They shared a secret no-one else knew about so they felt superior, even when threatened, because they could say 'no' to the others and not tell them.

Rachael's comment was echoed by a number of other students.

Judith: When I volunteered to wear an armband I first thought it was silly. I was afraid of being laughed at. When I wore it I felt different, perhaps special. I was very conscious all the time of my armband. When I changed lessons I looked around the classroom, picking out those who shared the secret. I would have felt uncomfortable if I had been alone. It is good to have a secret about which everyone is curious, even members of staff, to whom you can refuse an explanation. There was a certain amount of empathy between those of us experiencing prejudice and discrimination.

Jo: I noticed how the people who were chosen stuck with each other and talked with each other, but if they didn't have those armbands they wouldn't have bothered to converse together.

Linda: I think that wearing the purple armbands made me feel highly superior and one of the chosen few. However, contradicting this, I felt scared sometimes when I was by myself in case someone turned on me. This was why I always felt more relaxed if there was someone else wearing an armband in my lessons.

Ruth, taking the point further, suggested there was a vicious circle of discrimination:

the group's feelings of superiority and self-satisfaction in harbouring an inner secret invited retaliation from the majority, which in turn increased the group's sense of mutual dependence, of feeling special.

Reflections

What shines out most clearly of all, however, from the students' writing is that their own experience of being part of a visible, if easily discriminated, minority had given them a clearer understanding of how readily we all lapse into discriminatory behaviour; also, a more vivid appreciation of what life can be like for the many minority groups in the world who face persecution because they fail to fit in with the norms and values of the society in which they find themselves.

Rachael: The experiment shows discrimination in a small way. Coloured people are discriminated against in many countries as different and inferior to white people. In another way people who are physically and mentally handicapped are discriminated against as they are 'different' from us. Old people are in some cases neglected by their families, sent to old peoples' homes and forgotten. Another example is a group of girls who are all fashionably dressed and pretty; when they see a girl who is poorly dressed and not too pretty, they will probably make some comments about her and discriminate against her because she is not like them. Jews are still persecuted here though not like they were in Hitler's reign.

Judith: I enjoyed taking part in the experiment, but I do not think I would enjoy permanently being a member of a minority group. If you wear a purple armband, you can take it off if you do not like the way you are being treated, but if you really are different, either by the colour of your skin or by your beliefs, you cannot unpin and discard them. You must live with the intolerant attitudes of other people. While most people in my class would now say that they think to prejudge and then to discriminate between people is stupid and wrong, most will continue to do these things, perhaps not against those of a different colour or who have a different religion but more likely against those who have certain inadequacies which make it impossible for them to fit in. I think people of my own age are most guilty of this because it is so important to them to be accepted by the majority that they find it necessary to reject and ridicule a few.

The Purple Armband Experiment can be an excellent vehicle for teaching and learning about discrimination against minorities. It must, however, be handled with great care and only by a teacher who has a confident

grasp of the experiment in which he or she is working. A teacher attempting the experiment in an inappropriate context might find he or she is riding a tiger. (It is, perhaps, a tribute to the liberal ethos pervading Groby College and its catchment area that the reaction to the armbands was comparatively mild). Thorough planning and very careful briefing of participants is also vital, for, succeed or fail, the experiment is a 'one-off' which can hardly be repeated within the same institution until an entirely new genera-

tion of students has entered the building and until there has been something approaching a complete turn-over of staff.

DAVID SELBY

David Selby is Head of Humanities at Groby Community College and a frequent contributor to **The New Era**. The film 'The Eye of the Storm' referred to in the above article is available from the Concord Films Council, 201 Felixstowe Road, Ipswich, Suffolk, IP3 9BJ.

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WEF

INTERNATIONAL CONFERENCE 1980

Education in One World— Access, Process and Outcomes

Introduction

Plenary sessions:

James Porter Betty Adams Chandra Kumar
Bob Smith John Stephenson John Tomlinson
James Hemming

Discussion groups:

Economics of Education
Community and Care
Humanising Education
Aesthetic Education and Subversive Activities

Practical Innovations:

Ayesha Khan Peter van Stapele Sue Mahoney
Hans Weber Jack Whitehead

News from National Sections:

German-speaking Italian Indian Dutch
United States Japanese English

Network for Communication and Exchange:

Lisle Crawford Patricia A. Bauch

Conclusion:

ENEF Open Day

Raymond King

Introduction

The 30th international conference of the World Education Fellowship was held at the Froebel Education Institute, London, from 10-15 August 1980, and attended by some 120 people from Australia, Germany, Holland, India, Japan, Korea, Spain, U.K. and U.S.A.

Planning and preparations had been in the hands of the headquarters guiding committee and the Council of the English New Education Fellowship, which itself held a separate, but related, Open Day on Saturday 16th.

A full programme was packed into the five short days. Arrangements were efficient and workmanlike; timing immaculate; the spacious grounds of the college showed off the flowering splendour of a dappled English summer. Thus, as has become its tradition, the WEF once again generated strong bonds of fellowship as old acquaintanceships were revived and new friendships begun. From this basis,

it would seem that people, from varying backgrounds and age groups, were brought together to share ideas, and hammer out practical innovations to be adopted in their places of work and study upon returning home.

Looking back upon its sixty years' existence one discerns shifts both in emphasis on vital contemporary issues in education, and in the nature of the influence upon events that the WEF is able to bring to bear.

In this lean period at the start of the decade participants in London clearly showed their deep concern over the disparities in conditions of life between the several regions of the world, even within the same region. The net result of differences of opportunities, and the qualities needed to partake of them, actually increases the disparities. Thus education is seen to be firmly grounded in its political



Members of the Japanese Section with Louella Crommelin, UK; Mary Sime, UK; Nasrine Adibe, US; Alice Martin, UK (seated); and Norman Kirby, UK; at the Commonwealth Institute reception.

and economic context: it is no longer solely a matter of intellectual and emotional development, let alone maturation as perhaps it was in the eyes of Froebel himself. Coupled with this, is the realisation that technological inventions not only compel acute degrees of sensitivity, but unprecedented capacity for adaptation.

For several reasons the WEF as a body has not the power today to make the decisive impact upon governmental educational policy that it had in the 1930s in for example France or New Zealand. Then it attracted 1,000 or more to its great conferences and after the second world war was more fully supported financially by Unesco. Suffice it to say that in the present decade the Fellowship can be seen as a forum where current pre-occupations can be scrupulously debated no matter what the race or creed of the protagonists.

Since the last conference, at Ypsilanti in

1978, Dr James Henderson has retired as chairman and many are the tributes that have been paid to his leadership. He has been succeeded by James Porter, now director of the Commonwealth Institute in London, a long-standing member of the WEF, who has made his debut as chairman this year at the Froebel. Porter acts as a pragmatic geographer: that is to say he is not bound by an obvious ideology, and from his own job, which this very month took him to Sri Lanka and to Cyprus, face to face with the problems of 'disparity', he brings to the WEF, a freshness and urgency, as well as compassion, which it very much needs.

To the regret of participants it was learned on the first day that the president Dr Madhuri Shah was unwell and unable to make the journey from Bombay. The conference sent her its warmest regards in the fullest recognition of the glory her attendance would have

brought. Yet it was felt that there was some carry over from 1978: some of the questions raised at Ypsilanti were grappled with in London. It is anticipated that the next conference in 1982 will be held by invitation of the Korean section in Seoul.

The pattern in London each day was a morning lecture followed by discussion groups which provided continuity and remained in being throughout the week. The afternoons were devoted to 'workshops' in the form of visiting demonstrations; sight-seeing at the tudor and 17th century palace at Hampton Court; and the Annual General Meeting. On one evening there was a concert by the London Schools Steelband Orchestra; on another a reception by Mr & Mrs Porter at the Commonwealth Institute where members were able to view a magnificent exhibition of masks as well as the permanent displays of the countries; on another, English members acted as hosts at parties in their own homes; and on the final evening a banquet followed by ad hoc skits and music by members of the several sections admirably compèred by Geoffrey Haward of Tasmania.

Every conference has its particular flavour deriving from its locale and the conscious or unconscious bent of its organisers. This one was clearly and definitely directed by the host section, and yet in a very short space of time gave a strong impression of a community of equals. It might be mentioned, not by way of denigration but in contrast with other WEF conferences, that there were no visits to scholastic institutions (as in Sydney) nor to industrial complexes (as in Ypsilanti). Apart from the college garden, there was little visual or non-verbal stimulus such as the dance and mural decorations and men and women's costumes by the Arabian sea in Bombay; nor creative or workshop activity by participants. The listed platform speakers were all from the host country and there was little opportunity for discussion with them in the plenary sessions. Some people said they would have liked more time and autonomy given to the discussion groups, and we would refer to the several suggestions made by the symposium group, which was reported by Snehlata Shah, on the ENEF day. (See p.238.)

Plenary Sessions and Lectures— The Problem and the Promise

The title of the conference 'Education in One World' contains the essence of the problem and of the promise. The problem is that while physically we have one world, economically, culturally and in terms of life chances there are many worlds. The title also contains the promise applied by a creative interpretation of the word education and an aspiration to see the world as one.

The Problem

James Porter in his lecture referred to the dramatic and growing differences between the countries of the world. The recent report by the Brandt Commission 'North South Programme for Survival' (Pan Books, 1980), notes the excessive emphasis in the world upon preparation for war and the ever-present likelihood of chaos through hunger, economic disaster and environmental catastrophe. There is a danger of the world 'arming itself

to death' while the money for development is less than 5% of the total military bill.

The disparities between the richest part of the world and the poorest grow greater every year. The crushing weight of increased population lies most heavily upon those countries least able to provide food and material resources.

In terms of education the contrast is between those developing countries where the majority of children are not provided for even at the primary stage and the richest countries where primary and secondary education is universal. This in fact presents a major problem of survival.

Betty Adams, chairman of the ENEF, underlined the problem in the island society of Mauritius. The island had many languages, oriental, creole and pidgin English, very little money and limited opportunities for progress



James Porter with members of the Korean Section

beyond the primary level of schooling. Standards were set by another country (England) and much educational effort was devoted to competitive struggles through irrelevant curricula for meaningless paper qualifications. In spite of independence, cultural and educational imperialism still has considerable influence.

Chandra Kumar, formerly Senior Education Officer at the Commonwealth Institute, spoke briefly about his impressions upon returning to India. He warned of the danger of generalisation because of the complexity of the school system in India with some 80 million students in primary schools and a population growth of 13 million a year. In spite of the fact that primary schools officially are free, many parents fail to send their children to school because they believe it is irrelevant in both economic and social terms.

Bob Smith, Lecturer in the Department of Education in Developing Countries, University of London, said he believed that in order to modernise quickly, the developing world had to invest in mass schooling. The present dis-

illusionment with schooling is due to its poor quality. Incorrect timing, emphasis on impractical academic and cognitive skills, and unrealistic attitudes and ambitions seem to create dependency rather than an urge for self-reliance in the pupils. In developing countries the problems of wastage and stagnation at the primary level are colossal. Girls, particularly from rural homes, have the least opportunity.

Smith proposed switching from the idea of 'access' to that of 'delivery' of schooling — i.e. making education sufficiently attractive to encourage children and their parents to wish to benefit from it. How this might come about was a question, in realistic and specific terms, that was left to the discussion groups.

John Stephenson, lecturer, North East London Polytechnic, focused on the fact that the providers of educational systems prescribed the curriculum for children to follow, and he emphasised the irrelevance of most of it. He noted that even with substantial periods of compulsory schooling, students had little experience of problem-solving or the opportunity to develop personal skills. Again he emphasised, as others did, the irrelevance of the examination system and the failure of mass education to respond to the interest and needs of individuals.

Because of the accelerated rate of change, we need to educate people to cope with new situations, he said. The trouble with education which is controlled by teachers is that it encourages an acceptance of knowledge rather than a questioning of it. At the North East London Polytechnic, where Stephenson works, students share in the planning of their programmes of study, obtain external validation of them, arrange appropriate learning resources, and are given official recognition for their achievements. The staff adopts procedures to enable students to take initiative and to develop confidence and self-awareness.

John Tomlinson, Director of Education for the County of Cheshire and Chairman of the Schools Council, speaking about outcomes, saw one of the major problems as that of confusion and uncertainty about the goals of education. This had affected both the under-

standing of social outcomes and the attempt to measure the results of educational activity.

The traditional objectives of education have been to sort people out. At present the trend is to provide opportunities for everybody. The result, however, is not equalisation nor uniformity at the end. Rather, as had been noted earlier in the conference, the original discrepancies tend to be accentuated.

How is one to measure the outcomes? The traditional norm-referenced tests are now being replaced by criterion-referenced ones. Emphasis has thus shifted from an assessment of intellectual development only, to a consideration of the whole person — physical and emotional as well. Schools that have an ethos, a totality, become self-developing communities. Within such an environment human competence can be maximized.

James Hemming clarified some issues that point the way to the future: such as developing a responsible attitude to our interdependent world; involving children and young people in their own learning; participation of parents and others in the process of education; encouraging human qualities and making assessment consistent with human values.

Other issues also emerged: (1) raising the competence and sensitivity of people to match the intensified problems of our times and (2) providing young people with the inner resources to deal with change including change in employment or diminished employment.

Central to transforming education is a concentrated effort to develop and sustain motivation.

We need to stimulate and build on inner motivation in order to learn, grow and understand, which arises from the child's successful use of his/her own powers. This involves a careful study of how to build confidence and

curiosity and how to help the child to successful encounters with life. This is inevitably an individual process which depends on the mobilisation of the whole child through educative and satisfying experience. We also have to take into account that different modes of dealing with the environment, namely, the logical-analytic mode and the intuitive-synthetic mode, have been established. Education is at present seriously out of balance in concentrating excessively on the logical-analytic mode.

John Tomlinson distributed a book list, in amplification of what he had said (in which pride of place is given to the work of Betty Adams and Tyrell Burgess, to which Tomlinson and John Stephenson and Jack Whitehead, a speaker on another day, had contributed, Ed.)

Tyrell Burgess
& Betty Adams

The Outcomes of Education
Macmillan Education, 1980
Progress in Secondary Schools
National Child Development
Study
National Children's Bureau,
London 1980

M. Rutter et al

15000 Hours
Open Books, 1979

Torsten Husén

The School in Question
Oxford UP, 1979

Pluckrose & Wilby
(Ed)
Denis Lawton

Education 2000
Maurice Temple Smith, 1980
The Politics of the School Curriculum
Routledge & Kegan Paul, 1980
Accountability in the Middle Years of Schooling
East Sussex: LEA/University
of Sussex Research Report,
1979

Ralf Dahrendorf

The Limits of Equality
Proceedings of the Royal
Society of Arts, June 1980
Primary Education in England
HMSO 1978
Aspects of Secondary Education in England
HMSO 1979

A. H. Halsey

Origins and Destinations
Clarendon Press, 1979

The Discussion Groups

There were six discussion groups of about fifteen persons each, of mixed nationality, which met four times, and which reported to the plenary session on the final day. Their leaders and recorders, respectively, were as follows:

- A. Betty Adams, UK.
- B. Dr Marion Brown, US; Ruth Granner, US.

- C. Dr Geoffrey Haward, Tasmania; Dr Rex Andrews, UK.
- D. Dr James Hemming, UK.
- E. Dame Margaret Miles, UK; Norman Kirby, UK.
- F. Prof. Tomoichi Iwata, Japan; (Japanese delegation).

Since some of the content of these discussions overlapped we shall summarise them together.

1. Economics of Education

Firstly, there was an acute awareness of the influence of the condition and type of the economy, as well as of the political set-up, upon the character and ideals of educational institutions. This matter has been discussed so frequently by the sociologists of education that it would be tedious to go over the ground again. Except to say that WEF members have understood it, and are never tired of declaiming upon its unjust ramifications — which may present a more immediate threat to life in the western world than atomic war itself.

There was a conflict of views about the merits of the welfare state. Sharing in the disillusionment with formal schooling, and aware of the high percentage of drop-outs, the consensus nevertheless seemed to be to try from the top to make schools better rather than to plunge for a de-schooled society. One of the main arguments for this was expressed by group C. 'Free education is not enough: it needs also to be compulsory. But if it is compulsory it needs to be good — a worthwhile investment for those committed to it. In the West education often falls far short of its goals, and access, too may be limited where, for example, gypsies (in the UK) and migrant workers (in the USA) are excluded. Literacy is not in itself education — it can even prove counterproductive to memory and autonomy. But illiteracy limits access to knowledge and tends to limit the individual's power and scope for a full life. Education should use such skills as literacy to develop understanding and purposeful activity within the community of the learners.'

2. Community and Care

From a social point of view it was felt that educators should strive to encourage parents and other members of the community to help determine what are justifiable and realistic expectations. (See **The New Era** special issue 'Parents are Welcome', January 1980.) Group B considered that 'the community should become involved, to a much greater extent, in determining what the content and structure of formal education in the local community should be, bearing in mind also the needs of the nation and the world community. Community members can be a rich resource for

guest instruction in their particular fields or skills . . .

It is important to have participation in education from parents, children, teachers, scientists, business and industry, as well as political leaders at various levels. In short the total society is involved in learning how to survive.'

Group D concluded that 'to revivify education we needed to revitalise communities and to be sure that all people concerned with a child's education were really in touch with one another, and were brought into active partnership. Real caring was at the heart of good education and effective community life.'

3. Humanising Education

How are the above prescriptions to be brought about? One consideration, already mentioned, is that the total society is involved in the process of survival, i.e. responsibility is not solely the teachers' — a notion which had seriously worried some members.

The other consideration really boils down to an advocacy of the philosophy and methods of John Dewey. His name was not mentioned but the following quotation from group C might have been taken from a Dewey book: 'The quality of teacher education is paramount if good teacher/learner relationships are to be established in the classroom; if individual experience is to be wedded to structured thinking in an organic way; and if motivation is to be maintained. Techniques of thinking are more important than facts. Mature students, or at least those who have had a break in the outside "real world" from schooling, may be more ready to cope flexibly with learning to teach in a changing world. Only confident teachers can cope with the valuable open-ended approach advocated in the 'Nuffield' project, for example; and manage successfully the kind of on-going assessment that ought to replace our rigid outside-dominated examination systems. Autonomy in this area is highly desirable if education is to be learner based.'

Education needs to be humanised. Such humanisation has ethical value in itself. Both in developing areas and in the West moral education is a vital dimension. Where this is linked with indigenous religious beliefs dogmatic rigidity should be avoided.'

4. Aesthetic Education and Subversive Activities

The most radical proposals about how to revitalise local communities and to humanise education came from group E. They saw that the denigration of aesthetic education and curtailment of creative activities went along with a lack of comprehension that man could act spontaneously and become morally autonomous. (This theme is to be the subject of **The New Era** in January 1981 on the 'Arts in Education').

To quote the group: 'In a society in which there is over-emphasis on standards teachers risk losing confidence. Where there is too much stress on the cognitive side of education, on things that can be measured and assessed, teachers have to restore the balance. They need to have confidence in education which embraces more than that which can be measured and tested. In the present system teachers cling to the cognitive. A system

which is geared to power places value upon status and prestige and this tendency in turn gives importance to the passing of examinations and the possession of certificates. Change is brought about by the teacher's being not a dominator but a facilitator.

There were differing views of whether the way towards change should be evolutionary or revolutionary, and there was reference to what is known in Britain as gradualism.

Many members of the group thought that schools should be subversive, for education in its broadest meaning — the education of the whole person — is subversive.

Students preparing to be teachers should be educated for enquiry. They should be continually asking: Why am I doing this? What will become of the children after they have left me? How can I reach the parents?

Subversion, as opposed to indoctrination, was looked upon as a positive thing.'

Practical Innovations

Members were invited to give, from their own experience, examples of individualised teaching and personal experiments. The following were described:

Mrs Ayesha Khan – India

Teachers are trying to win the co-operation of parents, so that all children can gain entrance to school. Though by law primary education is free and compulsory in practice it is free but not compulsory. Schools are conducted in several different languages. In addition to correspondence courses for teachers there are conferences, language development projects, and teaching aid centres.

To overcome the problem of drop-outs teachers are trying to give incentives to children in the form of free books, uniforms, gifts, milk and meals. Socio-economic conditions aggravate the problem.

Peter van Staple – Holland

The Tejater Teneeter Foundation 1980 is a theatre group studying the feasibility of using dramatic methods within project work in primary schools. It is investigating how dramatic methods can contribute to changes in attitudes and examines what methods are most effective under what circumstances. The pro-

ject is aimed at helping children from deprived backgrounds, their teachers, and those training to be teachers. The results of its research are shortly to be analysed.

Sue Mahoney – USA

Wilson School, Mankato, is located on the campus of one of the branches of the University of Minnesota. There is co-operation between college professors, students and practising teachers. Parents and students are consulted about choice of subjects and the level of competence expected. The system allows for flexibility in methods of learning and teaching. These are adjusted to individual needs, and students' choices are taken into account. Students are encouraged to teach other students, and integration of subjects as well as depth studies of one area, for example Japan, including cooking a Japanese meal, writing poetry in Japanese and other practical activities, are features of the courses.

Hans Weber reported that Poughkeepsie Day School, **New York**, is an elementary school through to twelfth grade, and is an open type of school with much flexibility for choice of



Members of the Dutch Section, front row, L to R: Dolf Gagestein; Karen van Stapele; Frankie Berhitu; Sasha van Stapele; Lotus Barbillion; and second row: Mary Sime, UK; Catherine George, India; G. D'Costa, India; Daisy Lane, UK; Gudula Schille; Peter van Stapele and Gerard van der Ven.

subject and rate of progress adjusted to individual ability and need. There are opportunities for informal exploration of different subjects, and students act as helpers and tutors to younger students. There is participation by parents and the community is involved too.

There is an emphasis on creative work, music and crafts, and theatre productions are a focal point for communal efforts.

Jack Whitehead, of the University of Bath, UK, presented on video an example of a change in teaching method to a modified form of the Dalton Plan by a student in training. The manner in which the change was brought about, through self and peer-group criticism, is described on p.236 of the report of the ENEF Day.

Section Reports

At the Annual General Meeting of the WEF, held on 15 August 1980, summaries of Reports from Germany, Italy and India were read, after which other delegates made theirs orally:

German-speaking Section: In 1978 a Congress was held in Worms to honour the centenary of the birth of Martin Buber, a former President of the WEF. The theme was 'Martin Buber — his life, works and legacy'. Worms was chosen as the venue because of its importance in Jewish history in Europe.

In 1979 a conference took place in Heidelberg on group instruction and educational

techniques. Visits have been made to progressive schools in Heppenheim and Stuttgart, the Montessori School in Frankfurt am Main, and Hibernia School in Wanne-Eickel.

In June this year a conference was held in Saarbrücken, jointly with the Freinet schools in Alsace.

Registered members number only 170, but associate membership with other organisations include: the Waldorf Schools, Pestalozzi-Froebel Association, Ecole d'Humanité, Montessori Association, Werkschule Merz, and Kurt Hahn's school in Salem.

Italian Section: During the past year the Section has worked with schoolboys and girls in Olmatello, a primary school in Florence, on a programme of film-making.

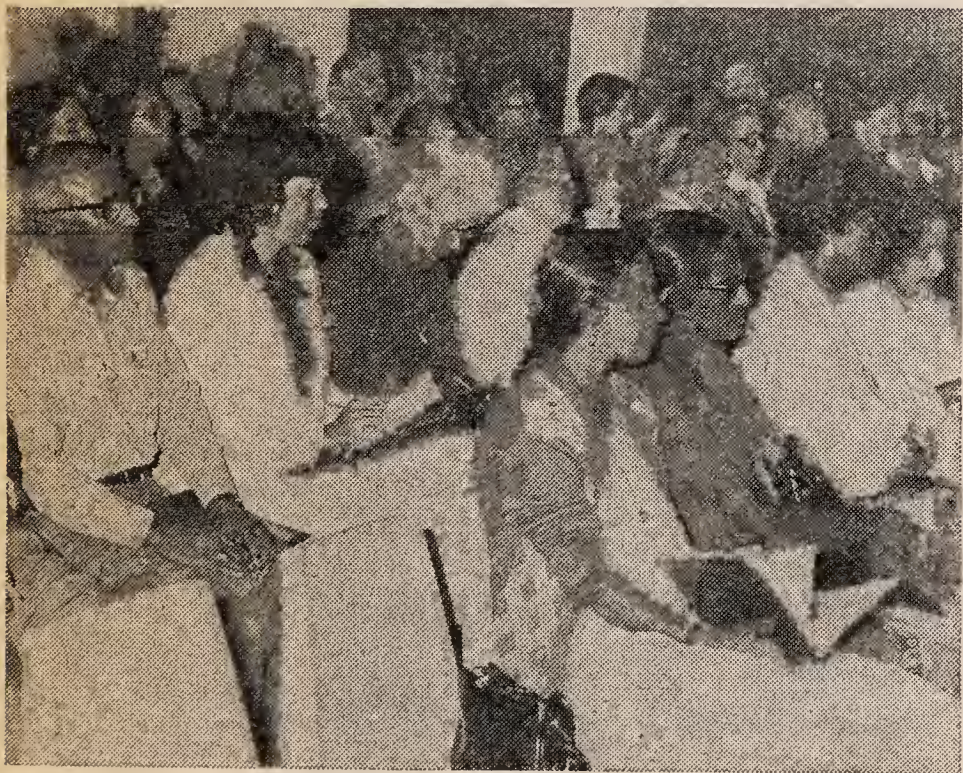
A short animated cartoon story has been made by ten-year old pupils and their teachers, and in this way the children have become acquainted with the working of cameras, 'moviola', film, sound effects and sound track, and with the meaning and composition of commercial advertisements. At the end of May the short coloured film, 'Il cane buono', was shown to students, teachers, parents and the local authorities at Olmatello primary school.

Indian Section: Dr Vyas's report for 1978 and 1979 records the following events:

In November 1978 a reunion of delegates who had attended the Ypsilanti conference the previous August took place in Bombay; Dr Madhuri Shah talked about the conference and the follow-up work arising from it was discussed.

A Book Exhibition in December 1978 celebrated the International Year of the Child, with representation from Japan, USSR, USA, Britain, Iraq, Germany and France. This was followed by film shows: 'A Living School: Sports Highlights' (Germany); 'Children in Towns and Villages: School Life' (Japan); 'Youth and Sports: Our Friendly Doctor' (USSR).

A symposium on 'The Total Development of the personality of a Child' was organised in December 1978, Dr Shah presiding.



Members of the Indian Section, front row, L to R: Mrs Usha B. Hirlekar; Mrs P. B. Rajan; Catherine George; G. D'Costa; and second row: K. N. Barmada; and Sue Mahoney, US; Caroline Everett, US; Daisy Lane, UK; Evelyn Tuke, UK.



Members of the Australian Section: J. M. Thomson; Phyllis Haward; Geoffrey Haward; and behind: Rex Andrews.

In March 1979 the Consulate General of Japan in Bombay inaugurated a symposium on 'Children of Modern Japan'. This was followed by the screening of special films on Japanese children.

A seminar on 'Environmental Approach to Science and its Studies' was held in September 1979 in which about 70 schools of Greater Bombay participated.

Australia: Dr Geoffrey Haward brought greetings from the Australian Council, of which he is President, and from WEF members in Australia. He reported that membership in all Sections is fairly representative in all levels and areas of education, but there are less non-educationists (for example, community and younger members) in some Sections. The journal, New Horizons, maintains its quality in spite of having to cope with rising production costs. The WEF in Australia was well represented in IYC planning and activities. All Sections, except for Western Australia, continue fairly actively — the immediate task is the reactivation of Western Australia which has recently suffered through the small core of solid membership being involved in other worthy professional organisations. Lady Anna Cowen, in spite of her many official duties, is still very active and interested in WEF, and gives tremendous support. He thanked the English Section and conference organisers, and regretted that only nine representatives from the Southern Hemisphere were present, due to the difficulties of their academic year; he looked forward to seeing all members again in 1982.

Holland: Mr Peter van Stapele reported that their work and philosophy found growing sup-

port from groups in and outside schools, and they now had support at a more official level, for example in Rotterdam. As well as teachers, membership of the Dutch Section included groups of parents, social workers, and minority groups, and they were working towards national and international co-operation between groups — in practice they were able to offer every group and individual, contacts in the Netherlands and other countries who were working on similar lines. They were now beginning to set up training courses, make tapes for audio-visual projects, and do research work for examinations. The Dutch 'New Era' has grown, and now reaches about 2,000 teachers and students. They have built up a platform on a national scale — as they had hoped six years ago — and now have found it can be done on an international scale, through Unesco. He emphasised that the Section continued to build on initiatives, and minorities became less of a problem because the WEF consists of so many different points of view.

USA: Dr Nasrine Adibe first gave greetings from members of the US Section who were unable to attend. She reported amendments were being made in the Constitution of the US Section, to bring it within the pattern of an International Section. Meetings were held about four times a year; workers in the Section, in Chapters, and members-at-large had been active in support of IYC—in workshops, exhibits for children, and joining up with schools and universities. The US Section had also been involved in environmental studies, and with ecology centers. Individually a large number had travelled overseas, and returned to share their ideas and experiences. Meetings took place in smaller groups, as well as in the Section and Chapters. A new Chapter had been formed during last year, and it was expected that two more would be founded this year.

Korea: Dr Hyung Suk Kheel reported that the Korean Section had increased its membership over the last few years to over 200 members. These include elementary and secondary school teachers, principals of colleges, school supervisors, and professors. The highlight of

this year's activities has been a successful seminar, attended by about 200 members, at the President Hotel, Seoul, S. Korea. The theme of the seminar was 'Innovations in the Educational Systems of Japan and Korea'. Guest of honour was Professor Sumeragi, President of the WEF Japanese Section.

The Korean Section, six of whom attended the WEF 1980 Conference, extended a warm and sincere invitation to Seoul in August 1982.

Japan: Professor Sumeragi, President of the Japanese Section, greeted the Conference. He reported the Section now had about 400 members, and on 3rd November this year would celebrate its 50th Anniversary. Once a year a 2-day research seminar, of about 100 participants, was held. The 80-page magazine, *New World*, was published twice a year, and contained contributions from Japan and abroad; in addition the Section's News Letter was published six times a year. He reminded delegates that following the WEF Conference in Tokyo seven years ago, not only have there been more participants at Japanese Conferences overseas as well: there were 25 members from Japan here in London. (Miss Ishii was warmly thanked for her excellent work as interpreter.)

ENEF: Miss Betty Adams, Chairman of the ENEF, spoke on behalf of the ENEF Secretary, Mr Raymond King, 'wearing his three-cornered hat', and welcomed delegates. The Section had been working throughout the year, on the IYC and other projects, linking up with like-minded groups, and with Sections overseas, working its way towards this Conference, and particularly towards Saturday's programme when she hoped everyone would join the ENEF Study-Conference on the Humanising of Education. Within the last year there had been a change in the climate of opinion towards the ideas the Fellowship stresses — for assessment rather than rigid examinations; the slogan was HASTEN: Helping All Schools Transform Education Now.

The Chairman thanked all sections warmly for their interesting and informative reports. It was, he said, a crucial element in the work of the Fellowship to hear of these activities,

and to hear also of the journals. It would be valuable to see them, and perhaps have translations where necessary, so they could be incorporated in our own journal.

Mr Barmeda, on behalf of the Indian delegates at the Conference, and on the 34th Independence Day, expressed his thanks for the comfort and hospitality they had received — it had been homely in a different environ-

ment. From the speeches and the group discussions they had gained a deep insight into the problems of Education in One World; he paid a warm tribute to the speakers, to the spirit of the Fellowship, to the friendships they had made, and particularly to members who had welcomed them so hospitably to their homes.

Proposal to establish a WEF International Network for Communication and Exchange (WINCE)

Lisle Crawford, Patricia A. Bauch

PURPOSE: The purpose of a WEF International Network for Communication and Exchange (WINCE) is to provide a vehicle for person to person and group communication and exchange among participants. Members of WINCE would offer supportive and encouraging assistance to one another in the clarification of educational questions and the testing of solutions and their assessment.

RATIONALE: Many members of WEF have expressed a need to communicate with one another on matters pertaining to their own educational explorations and experimentations in the broad range of educational activities found in the school, home, community, and government and private agencies both nationally and internationally. There is need for a more personal, frequent and supportive exchange among members than has been realized to date.

PROPOSAL: Therefore, we propose the establishment of a WEF International Network for Communication and Exchange.

Report to the WEF Guiding Committee of a Meeting to Consider the Proposal

16 August 1980

Twenty-two members of the 1980 WEF International Conference met on Saturday 16 August at the Froebel Institute of Higher Education in London to consider the proposal. National representation was as follows: Australia (1), England (4), Holland (8) and USA (9).

The following actions were undertaken as the first stage in implementing WINCE:

(1) Members of the network submitted dir-

ectory information as well as a short description of their current educational efforts; they also identified a personally relevant problem regarding the work in which they are involved. This directory information will be circulated among the participants at the earliest possible date by the temporary hub or center of the network, pending approval by the WEF Guiding Committee.

(2) Members were asked to consider identifying educational programs in their countries, both formal and informal, that appear to exemplify WEF philosophy and goals. When this information is received, it will be added to the directory and circulated.

(3) Members were asked to submit information regarding proposed travel plans to other network countries. This information will be published quarterly or semi-annually as a supplement to the directory. Members could then offer hospitality to one another. Members might also provide visiting fellows with opportunities for (a) visiting schools and other educational programs, (b) participating in local educational events, and (c) serving as supportive critics to one another's projects.

(4) Patricia Bauch and Lisle Crawford agreed to assume responsibility for compiling, duplicating and mailing the directory and its supplements. For this initial period of exploration, the clearinghouse, or hub for the network will be housed in California with Patricia Bauch.

(5) The organising committee agreed to accept any offer which might be forthcoming

from the international office of the WEF Guiding Committee to pay for the costs of duplication and postage.

6) Responsibility for initiating and sustaining communication and exchange resides primarily with the individual members of the network who may choose to communicate directly with one another or through the hub. It is anticipated that the members will exchange papers, ideas, and reflections on their educational concerns; also, that they will engage in teacher and student exchanges and any other transactions that are useful. Members are encouraged to 'tell their story', that is, to share with others how they are striving to solve their educational problems and bring about improvement. It is also anticipated that members who have benefited from such exchanges or who wish to 'tell their story' to the entire network would submit periodic summaries to the hub for inclusion in the supplement to the directory.

7) The hub will be responsible for receiving information from members regarding network activity related to the solving of educational problems, and for issuing the directory and its supplements. The hub will not necessarily initiate exchanges.

8) It is further anticipated that network members and members of schools, programs,

and other educational agencies designated as exemplifying the WEF philosophy would form an international consortium wherein communication and exchange which has already been on-going can culminate in action plans at the international conferences.

(9) Membership in WINCE is offered to any WEF member who submits the required directory information to the hub and agrees to participate in network activities as outlined here.

(10) At such a time when it is needed and feasible, the **New Era** has offered to allocate publication space for a broader circulation of information about WINCE activities.

(11) Future plans:

(a) to evaluate WINCE at the 1982 WEF International Conference;

(b) to plan the next stages of development for WINCE in light of the evaluation;

(c) to seek funding resources which will help to sustain WINCE activities;

(d) to recommend the transfer of the hub to WEF International Headquarters in London.

Contact person: Patricia A. Bauch, 2100 W. Carlos Ave., Alhambra, CA 91803 USA.

Phone: (213) 284-8773.

Conclusion

There are inherent difficulties in presenting a conference report that is fair, exhaustive and of interest to people who did not attend it. In this case the participants undoubtedly enjoyed meeting each other; and the Network, proposed by Lisle Crawford and Patricia Bauch, is evidence that members intend to make long-term and serious use of contacts that the Fellowship provides.

This activity will supplement that of **The New Era**, in a practical way, to their mutual benefit. The journal too, was considerably boosted in morale and in fact, by the meetings between associate editors — which will be reported, as usual, in the January issue. Tangible expressions of faith in its work came from the offer of modest financial support from the US section to enable some outstand-

ing authors to be paid for their contributions; and a gift from an anonymous donor of extra copies of No. 4 for use in publicity.

The New Era holds that its function is to be constructively critical of educational events in the world and of the WEF itself.

The short span of the conference did little more, beyond enhancing personal contacts, than to reveal the problems that people feel concerned about, and the general lines along which it is thought, by this international body, that solutions might be found.

To quote from the 'Perspective of the WEF' agreed at this conference: 'the world is facing a multitude of critical situations — the population explosion, pollution of the environment, economic collapse, the armaments race . . .' It is feared that these scourges may bring

about chaotic conditions and their attendant violence more quickly than the threat of nuclear war itself. It is no wonder then that the public demand an education for their children that is, as they say, 'relevant' to their social and economic needs, which includes capacity for adaptation in the light of future technological development.

The educational systems of the world hardly oblige, indeed they tend to increase disparities between peoples. Hence and for other reasons too, deep disillusionment, drop-outs and revolts by students are familiar occurrences.

The apparent relegation to second place of concern about war could indicate however, that the nuclear variety is too terrible to think about: we don't know how to cope with the madness of the military industries and so dismiss the problem.

From the point of view from the editorial chairs in London, where this report is written, there are two main questions: (1) whether in fact the public have panicked in emphasising objectives too narrowly limited to job qualifications? Of course technical skills are necessary; of course literacy is a boon, though, as group C pointed out, it has its converse too. But these matters, we should tell the parents and the employers and the ministers of education, are but the prerequisites for a better life. The vital question is what use is made of them.

(2) In our view the solutions offered by the speakers at the conference were limited too. That the educational system is inadequate, as John Stephenson and John Tomlinson were at pains to stress, does not imply that more of the same, in the sense of organisation from the top by professionals, would be any better. Analogously, a similar argument applies over the prison system: it simply does not follow that recidivists will be cured by longer sentences. What they need is quite a different treatment altogether. One of the strongest reasons why adolescents, at least in the western world, reject schooling is because of the hidden curriculum in the shape of the

authoritarian regimes to which they are compelled, by force if necessary, to conform. One could argue that they are right to resist because otherwise they are diminished as persons: only this does not solve their problem.

Many administrators, and by and large our conference members, reply that they share in the criticism of the schools and propose various strategies that will make learning more interesting and so 'encourage parents and children to benefit from what is offered'.

Two considerations follow: it would seem to us that all that was advocated in the reports of the conference about salvation through better motivation and heuristic or discovery methods, and organising your own learning, was said at least by Rousseau, Dewey, Decroly, T. H. Huxley, Geheeb, the promoters of the Dalton Plan and elsewhere. Is it not strange to hear reputed educationalists recommending as new (though, we agree, none the less valuable) such methods that have been tried out at least since the 18th century? Secondly, it seemed that lip-service only was paid to the affective domain. Even group leaders could deplore that not to foster the development of the right side of the brain was to the detriment of 'caring' and the capacity to 'deal with the environment'. Not a word about the expression of feeling! Yet Gandhi was complemented by Tagore, Pestalozzi by Tolstoy, David Wills by Herbert Read. It would seem that scant recognition, except by Group E, was given to the latter member of these pairs; and we need each of them.

A man's power of expression, in words or dance or paint or whatever, is not only a clue to his integrity and personality, but a means of enhancing them.

DILAFRUF MORADIAN
Graduate School of Education
Syracuse University, New York State

ANTONY WEAVER
London, UK

ENEF OPEN DAY

WEF International Conference 1980

The ENEF last hosted an International conference of the Fellowship in 1966 at Chichester. The theme was: *Shaping the Future — New Educational Thinking*. One new thought was a change of name from NEF to WEF. It was singularly appropriate therefore that the 1980 International WEF Conference on the theme *Education in One World* should this year be held in England.

The idea of ENEF DAY as a one-day study-conference to round off the week's deliberations came late in the planning, but was as acceptable to the Conference Committee as it was to the ENEF Council. At a time when all the schools were on holiday, it would also be an Open Day that would give Conference participants from abroad opportunity to meet teachers and others engaged in educational work, from whom they could learn more about the current educational scene in the host Country. In turn ENEF DAY would enable ENEF members and others who had not attended the WEF conference to share something of the spirit and ferment of ideas generated by the week's discussions.

The present stance of the English Section

The educational climate calls for a re-statement of ENEF policy. Much that we stand for is under threat. The assured and expansive optimism of the mid-century years has during the last decade given way to a mood of disillusion, of disappointment with the outcomes of the enormously increased expenditure on education 'as an economic and social investment'. The slogan of present discontent is *Back to the Basics*; the prospect, educational retrenchment.

In setting our sights for the 'Eighties, the ENEF Council proposes to produce a new ENEF Pamphlet geared to present predicaments, and also a fuller elaboration of policy in a publication to be entitled *Transforming Education — Now*.

This prospect gave the note for ENEF Day and a tangible objective to which all taking part in the study-conference could make contribution. This would be 'richer by Asia' (to quote a book title) as well as by America, Australia, and Europe.

The general theme of the study-conference expressed our purposes: Educational Renewal in the 'Eighties — the Humanising of Educa-



Alice Brown, US; flanked by Raymond King, hon secretary; and Betty Adams, chairman, of the English Section.

tion. Politicians cannot legislate for this. Their job is to bring about conditions favourable to its growth and manifestation.

Renewal must come from within. Where can it start except with the teachers? Implicitly and explicitly participants expressed their affirmation. It was an overtone to what was said on many topics — a key message of the conference. Educational renewal implies a creative interpretation of the term education. And this implies a continual renewal and refreshment of spirit, purpose, and commitment in the teacher.

The need of every teacher for this reinvigoration of mind and spirit was a topic that naturally linked itself with the nature and purpose of the Fellowship, which brings its members into communication and personal contact with men and women with new educational insights and creative ideas, and affords them a supportive structure of relationships that sustain innovatory practice against the inertia and traditionalism of the system, and save the 'lonely pioneer' from a sense of isolation.

The ENEF looked to the group discussions to suggest ways in which we could succeed better in bringing our message to the teachers in the schools, and more practising teach-

ers into the Fellowship. The desire to see a stronger and more influential WEF was at the root of numerous proposals. Two Groups listed their recommendations.

The peculiar and perennial quandary from which the English Section hope to deliver themselves — are they alone in this? — may be stated as follows.

It is both the strength and the weakness of the ENEF that its membership is made up of an abundance of generals and colonels and a paucity of privates and NCOs (that is, looked at from the outside: inside, rank is forgotten). Over the years in consequence, it has consistently planned an appropriate strategy in the light of emerging conditions and needs, and, be it added, energised from the power-house of WEF Conferences, the themes of which have been taken into account in setting its direction.

Where we fall down is in carrying through a campaign to follow the strategy. What we arrive at — to continue in military terms — is a TEWT, a Tactical Exercise Without Troops. TEWTs keep us educationally alive, but have no Outcomes.

Group discussions were designedly brought to bear on the ENEF quandary.

ENEF Day was planned for four sessions, each of up to 1½ hours. Participants divided into six working groups for sessions 2 and 3. To keep them within the compass of a one-day conference, topics were defined by the discussion leaders in a Conference Guide. Topics were both complementary and mutually involved.

Chairmen were appointed to the groups to keep discussions on target, involve all members, make a report to the ENEF Council, and present to the final plenary session selected points that would stimulate follow-up and make for action.

The conference began with a demonstration by Jack Whitehead and Clive Peters of a mode of in-service training that is being developed in a continuing research in which they are both engaged. The ENEF Council is interested in it, since the basic aim is to improve the quality of education. Hence its relevance to the discussions that were to follow.

The basic method is to make video-recordings of actual lessons or group meetings and analyse the practice in discussions between the teacher-student and his Tutor. The student then prepares an explanation of his aims and methods for submission to the criticism

of a support group, which works with him through the recording and the explanation to check for illogicalities, omissions, validity of evidence, and the values evident in the practice, whether intended or unintended, and arrive at a reconciliation of the practice and the stated aims.

The project involves the teacher's self-criticism and his evaluation of his own work, a readiness to submit his practice to the constructive appraisal of a supportive group — of colleagues and others who are concerned in the work he is doing.

The presenters of the programme stressed that creative education arises from warm, caring human relationships: it is dynamic interaction between student and teacher. The values inherent in this interaction constitute the educational experience. Any theory to be valid must take this into account.

Group Reports

(1) One of the Groups followed up this presentation, and their discussions were summarised in the closing session by **Peter van Staple**, Section representative for the Netherlands, and organiser of the Tejater Teneeter Foundation at The Hague.

Among the points he made were these:

Our authenticity comes from the embodiment of our concepts in our work and practice. To bridge the gap between theory and practice, we should at the start take account of the contradictions. To integrate education in society and to reconstruct society through educational values takes us into the field of politics. Change is **within** the process and in experiencing the possibilities of change. Civilisation must be understood as the self-development of people as persons.

In the matter of forming groups, with which we in the WEF are very much concerned, one other (Dutch?) aphorism must be added. The group is a 'centre' of members 'working' the values.

(2) The Group led by **Betty Adams** and chaired by **David Dutton** included in their discussions the following suggestions as to what the WEF, and what its individual members, can do to help forward the 'transformation of education now'.

In summary, the WEF could make more effective use of its media and channels: Its **New Era**, its international conferences, and its national Sections. In particular, its conferences should be 'the "high spot" of activity, not just the starting point.' A WEF International Conference should be prepared to consider not only where its next Conference would be but what it would be.

One takes this to mean that the lead-up is as important as the follow-up, and the two in conjunction

make for continuity and cohesion, direction and impact, of WEF programmes and policies, within the Sections severally in their own countries, and between them concertedly in the world.

The WEF Guiding Committee should take note of these suggestions and consider to what extent and in what manner the WEF might move toward implementing them. It must be recognised, however, that WEF Sections are autonomous and that Headquarters in London has neither the power nor the machinery, nor any tendency, to exercise control over them. What the WEF can do is what the Sections meeting in the General Assembly agree jointly to do. Might proposals be put on its Agenda for 1982?

What the individual is enjoined to do is to take part in multiplying small group meetings in members' homes, and — possibly by coalescence — bring together groups from a wider range to work on a specific educational brief.

The Group also dealt with two other problem areas: the restrictive nature of the school curriculum and examinations, and the kind of training needed to equip teachers for their work in today's changed conditions.

(3) The Group led by **James Hemming** and chaired by **Joan Browne**, Hon. Professor of the University of Warwick, discussed values in education and society. On the subject of the weakening of religion as a traditionally dominant value, and what should now occupy that place they reached no unanimity of view. They also discussed the changed and ever-changing nature of modern society: multi-racial, multicultural, with its heterogeneity of mores and customs, with its varied hierarchies of values, demographic patchiness, and urban ethnic concentrations in poorer areas, all intensifying and aggravating the problems facing schools and teachers, all making more urgent the need for humanising the life and learning of the schools and their approaches to the curriculum.

The question was asked: 'Do young people evolve their own values?' The hesitant answer: 'Probably'.

However, the view was expressed that we should not be too pessimistic. 'We are re-facing old problems in different circumstances'. But, asks the pessimist, is it not the circumstances that make the problems?

(4) The Group led by **Dame Margaret Miles** and chaired by **Norman Kirby** considered constraints in the education system, and went on to discuss improvements that could be brought about now or effected in the longer term.

In the time available they chose to deal mainly with the constraints imposed by examinations, which pressurised teachers into teaching those things which were measurable and could be tested and assessed. Hence over-emphasis on the cognitive and neglect of the aesthetic and intuitive aspects of life and learning.

Instead of producing self-confident young people and educating them for competence and wholeness, schools insisted on specialisms, subject areas isolated from each other. Hence the fragmentation of both the curriculum and the learners.

With the accent on academic achievement, society perpetuated the myth that if you worked with your head you were clever, and if with your hands you were not.

In considering improvements members described examples like the Leicestershire plan of wholly integrated comprehensive community schools, and the new situation in some boroughs where the education authorities have established a system of inter-changeable schools and courses. From these and many other examples of new methods and organisation, it was concluded that obstacles were being removed and barriers broken down within the school, between the schools and the community. This made for better access to wider educational experience than the old system had provided. Unlike a previous generation, today's children in school are not totally segregated behind the 'Almighty Wall'. But we need to go farther before we can say with assurance: 'The wall is down that parted their fathers'.

(5) The group led by **Margaret Roberts**, President of the World Organisation for Early Childhood Education (OMEPE), and chaired by **Elsa Davies**, who sent in a most admirable report, planned their discussions within the ambit of the Primary stage.

It must here be said that the presence of this Group at the ENEF Day discussions, its personnel, theme, topics and report, constituted a reminder, almost an admonition, to the ENEF Council of their neglect in recent years of pre-school and primary education. Since the thoroughgoing preparation, involving members countrywide, of their statement and verbal evidence to the Plowden Committee, which clearly attached weight to it, the vital early stages of children's education have not had the place they held in the years when the ENEF 'best-seller', *Advances in Understanding the Child*, ran to 13 editions.

It may be that we have assumed that the primary school has had its revolution, while that of the secondary school is only just beginning. Our primary schools, or the best of them, have aroused world-wide admiration. The best provide the pattern for the rest.

One of the values of this Group's report is that it corrects this view. It makes the crucial point that a rapidly changing society places new, different, and often challenging stresses upon schools. Only a dynamic and continuously developing education can make adequate response to the new needs and demands and 'absorb' the stresses into a pattern that necessarily changes in the process. No pattern can stay static as an exemplar.

Theory and practice should go hand in hand, and teachers should look critically at theories of education to see what construction they can bear if a gap needs to be bridged as practice is adapted to meet the challenge of change.

The Group were of opinion that both initial and in-service teacher education need re-appraisal in the light of the changing role of the teacher as educator.

(6) One Group was designated as a 'symposium' for those who wished to follow up the WEF Conference

theme, Education in One World. It was chaired by **Rex Andrews**, Secretary of the Marc Goldstein Memorial Trust for Education in International Understanding. **Snehlata Shah** was its reporter.

Briefly appraising the WEF Conference, the members felt that they had greatly benefited from an experience that had expanded their awareness of educational issues that affect many parts of the world. It made them see that there were common issues that we share not only nationally but globally.

Their report, which will be communicated to the WEF Guiding Committee, makes the following suggestions for the 1982 WEF Conference:-

1. A greater spread of nationalities and subjects for lectures.
2. Participation of students in an active role as presenters.
3. Exploration of the possibilities of financing students to attend.
4. Concrete examples of practices and materials — of work with and by children and students. Prior information should invite participants to bring materials to the Conference.
5. A programme of practical workshops.
6. An attempt to gather information and participants from socialist countries.
7. Provision of child care to make it possible for members to bring their children.

In the matter of Outcomes of the 1980 WEF Conference, the Group also decided that, so far as its own members were concerned — *O si sic omnes!* — practical steps would be taken to set up new WEF 'chapters' in the mid-Hudson area and in Syracuse (USA); to explore the American delegate's suggestion to establish an exchange with schoolchildren in England; to publicise to students that the ENEF offers WEF membership and *The New Era* journal at nominal fee to students, and much reduced fee to first year teachers; to develop greater involvement with the WEF and *The New Era*, and with other bodies allied with them in aims; to seek publicity for the WEF through Conference Reports to colleges and institutions, and to the Development Officer at Unesco; to get involved in Unesco and Unicef projects; to publish an article on Development Education in Holland for 'Action on Development', and finally by means of a circular letter among the members to keep up the Group's progress.

Network Proposal

In the short time available for comments from the floor after the Group reports in the plenary 4th session, Pat Bauch and Lisle Crawford were able to outline their proposal for a correspondence network for which they themselves would act as the central clearing base. It would serve for pooling ideas on particular problems, and for circulating information, e.g. on schools to be visited, plans for travel abroad etc.

It is to be hoped that we shall hear more of the Bauch-Crawford project. The WEF is by its nature a promising vehicle for the correspondence network, both within and between the Sections.

The multiplication of networks would indeed help to knit the fabric of world fellowship.

Conclusion

The climate, 'conviviality', and ideational content and spirit of the WEF Conference palpably carried over into ENEF Day and did much to make it the success that, within its limits and limitations, it proved to be. The intended 'dove-tailing' of the study-conference topics into the theme and special aspects of the WEF Conference was largely assured by the fact that many of the Group leaders and chairmen on ENEF Day had played leading roles in the Conference, and that the majority of the participants on ENEF Day were Conference members.

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Book Reviews

POSITIVE IMAGES

Positive Image: Towards a multi-racial curriculum.'

Robert Jeffcoate.

Writers and Readers Publishing Co-operative in association with Chameleon, London, 1979, £1.95, 124pp.

'The headteacher of a primary school in a town further north with a small Pakistani community, asked a class of 10-11 year olds, all of whom were white, to play the balloon game. At first he invited them to imagine they were in a balloon, which they could pilot to a country of their choice, and to write the story of their journey. (The majority wrote about countries with dominant European cultures). A week later he returned and told the class that in fact he had misinformed them and the balloon had gone out of control, ending up in a country they would rather not have visited. Once again they had to write about their experiences. . . .

'In the overwhelming rejection of the Third World in the second batch of stories, it was Africa and a rather generalised notion of black people living in huts and jungles who came off worst. Two images dominated the stories. One was of an inhospitable environment vitiated by poverty and disease (the Oxfam image) . . . The other image was of hostile "natives" brandishing spears, tying up white men and talking unintelligibly (the Tarzan image)'.

This quote from Robert Jeffcoate's book neatly sharpens the focus of this article and the books reviewed in it; namely, the links between World Studies and Multi-cultural education.

Britain, like most Euro-American countries, is beginning to see the need to come to terms with a multi-ethnic society. Unlike other countries she is also coming to terms with a diminishing significance in world affairs. Whether prompted by these realities or not — probably not — groups of teachers, lecturers and others have been looking at ways in which all levels of the educational curriculum can be adapted to, or made to reflect, these British preoccupations. What is rapidly becoming a most welcome common concern begins to take shape from what were originally two totally different sets of objectives.

One group the 'development lobby', has a long pedigree linked with radical views on the absence of Third World content in British schools and textbooks; a more academically-inspired thrust for world, as opposed to purely British or European, history; the movement towards education for international understanding; the success of the World Studies Project (represented here by two publications and an accolade from a third); and finally the energies of a former Minister of Overseas Development, Judith Hart, in setting up the

now much-lamented Development Education Fund. The Centre for World Development Education remains as a vigorous and hopefully permanent testimony to the viability of this lobby.

The second, the 'multi-cultural lobby', had its roots in the need to teach the English language to the children of non-English speaking immigrant groups in the United Kingdom. The abundance of chauvinistic and Euro-centric teaching materials in the majority of British schools naturally prompted a desire to inject a more multi-cultural tone into the whole school curriculum to avoid the embarrassment of black children seeing no pictures of people with their own skin pigmentation and of white children being misled by the literature they read into thinking that Britain was created as an all-white community in which alien groups intruded and had no right to be there.

This is the burden of 'Positive Image' The quote given here was preceded by the account of an experiment in another English school in which 5 year-olds demonstrated convincingly to their initially-sceptical headmaster that they already held deeply incised racial prejudices, the source of which one can only guess at. How far do other countries, represented in the readership of this journal, have education systems which do not reflect either the true multi-ethnic nature of their societies or an equally important global dimension?

'Positive Image' could stand alone in this collection, yet it can also be seen as an introduction to the other books, as well as the subject to which it purports to direct its readers. It deserves to be widely read.

In it Robert Jeffcoate argues on the grounds of observed prejudice for the need for a multi-racial curriculum. This he does in the second chapter, of theory related to arguments for and against the development of such a curriculum. The arguments he favours are those of the need to recognise minority rights, the need to reflect an 'accurate picture of society', and, less compelling, the argument that a curriculum that is multi-racial would be more gripping and challenging than one that is not. Against these are ranged such contentions as the need for British schools to transmit British culture and the occasionally observed counter-productiveness of curricula designed for transformational purposes. The theory of this book stems from the author's involvement in the ill-starred Schools Council Multi-racial Education Project, the findings of which have only found light of day, obliquely, in Jeffcoate's book. Yet 'Positive Image' is rooted in the classroom and not in academe. The chapters on a 'multi-racial classroom observed' and 'from theory to practice' carry the level of practical example likely to be of greater benefit to the practising teacher. Further practical guidance to appropriate books is also given, and the book ends with a cautionary chapter on racism, spotlighting both the

delicate subject and the social minefield in which it is planted.

'North-South: a programme for survival.'

Willy Brandt, et al.

Pan, London and Sydney, 1980, £1.95, 304pp.

The Brandt Report, 'North-South', seems oddly chosen to join this collection. Yet it does represent a view of the global context in which the multi-cultural classroom is to be seen. Additionally, and in line with the 'liberal' response to the growing global crisis (i.e. that education must prepare people of the 'North' for the rapid changes in comparative living standards which will inevitably accompany the new economic world order) it argues, regrettably almost as a post-script, that 'increased attention should be paid to educating public opinion and the younger generation about the importance of international co-operation.' For this reason alone, and to convince the waverers that 'something needs to be done' to bring a broader perspective to the curriculum, this book is worth reading, even if its appeals ring emptily in the wake of the British government's refusal to do anything or to help anyone to implement its recommendations.

'World Studies: Education for international understanding in Britain.'

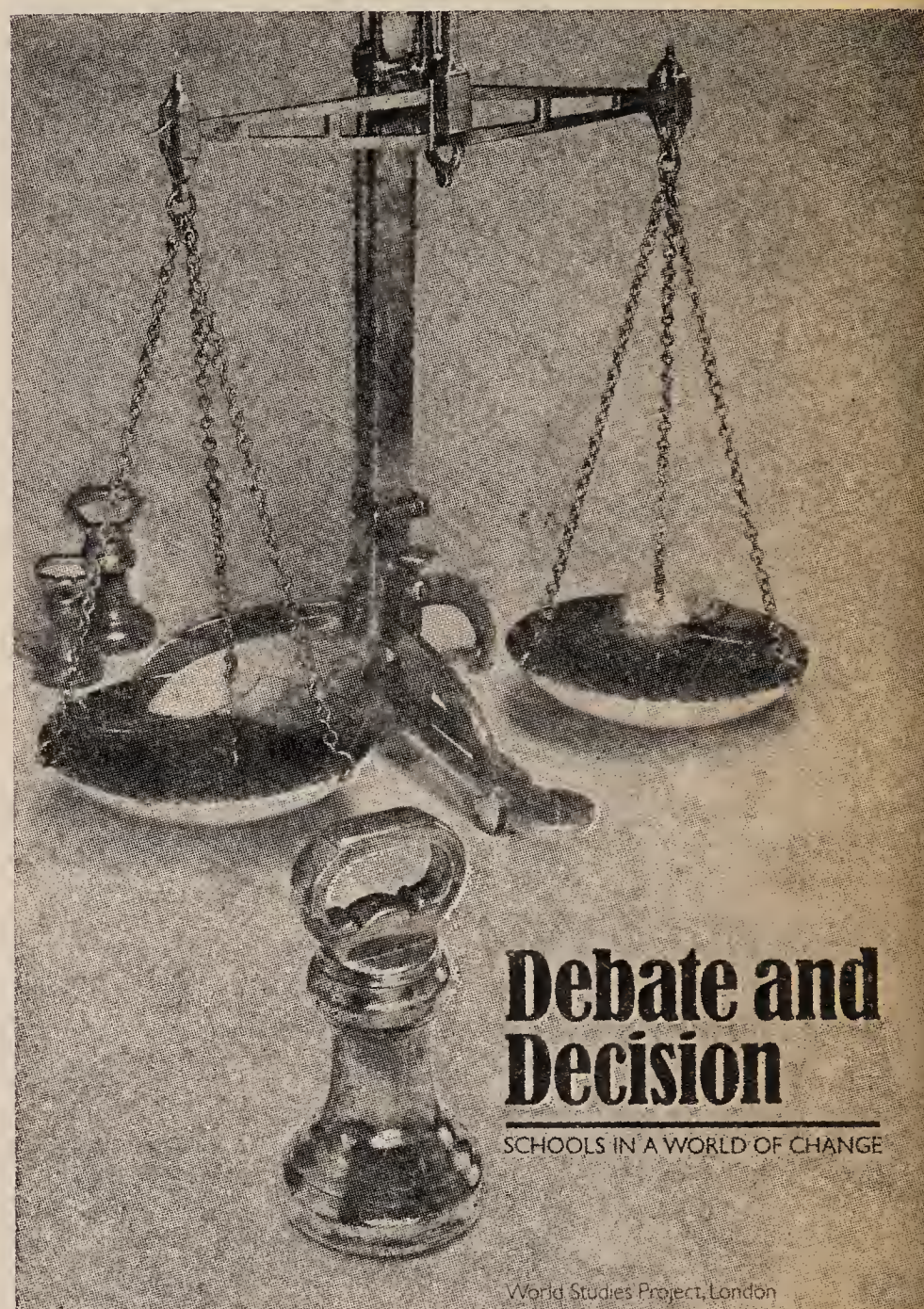
Derek Heater.

Harrap, London, 1980, £5.95, 200pp.

While Brandt may appeal to the reader seeking popularised global economies, Derek Heater's 'World Studies' gives an end-of-decade report on progress so far in the move (or is it crawl?) towards education for international understanding. The comment could be 'a good try, but more effort needed!' Those involved in the range of initiatives for what can most conveniently be labelled World Studies owe a debt to Derek Heater, himself a sympathetic yet thoughtfully critical supporter, for producing this summary of achievements. Nowhere else has such a survey been attempted. There can hardly be an institution, organisation or individual who has contributed anything to the theory and practice of World Studies who has not received a mention. Chapters relate to the media, institutions, organisations and associations, as well as to the ways in which schools can develop a world studies strategy, and including examples of school work. These are the meaty and practical filling in a pertinent theoretical sandwich. One layer presents a rationale for international education, placing arguments in a world socio-economic context. The fear of war, Britain's changing world role, an emerging multi-cultural society, Britain's economic dependence and the planetary environmental crisis exemplify and link the twin concerns of this article.

The final layer is diagnostic of current deficiencies and prescriptive of future developments, under the sub-heading 'The Way Ahead'. Of the three broad areas for priority treatment, the first, the need for a 'sound and generally acceptable theoretical framework' is perhaps the one to which proponents of World Studies need now to direct particular attention, for it is in this field that opponents have been

able to reap rich harvests, regarding attempts to internationalise the curriculum as no more than a trendy intrusion into an otherwise solid matrix of traditional teaching to be endured for a season until the fad wears off. Liberal and radical schools of thought, argues Derek Heater, need to tamper their own positions in order to achieve changes to syllabuses and institutions. Empirical research, especially in the links between affective and cognitive modes of learning, is suggested as a more realistic balance to 'grandiose schemes' with 'starry-eyed claims' to the creation of world citizens for which some curriculum schemes can be justly criticised.



'Debate & Decision: schools in a world of change.'

World Studies Project, London, 1979, £1.50, 48pp.

'Ideas into Action: Curriculum for a changing world.'

World Studies Project, London, 1980, £2, 52pp.

The strategy put forward by 'World Studies' can be no better exemplified than in the two publications from the World Studies Project with which this review article ends. 'Debate and Decision' offers a welter of schemes and suggestions for the in-service education of teachers for a world perspective in education. The familiar formula of Introduction — Discussion — Example — Action which has characterised a range of day and week-end courses for teachers is here described in detail. It is a handbook for running courses, with suggestions on how to start, how the current position in schools can be reviewed, how changes can be affected, and how organisation can best be

achieved. To quote from it would give no real indication of its worth. It exemplifies work on the teacher level in the way that 'Ideas in Action' does for school courses.

This book is at once an encouragement to those who have struggled to establish a world perspective in the curriculum and a set of case-studies to which the sceptic can be directed to discover that international education is not just a theoretical exercise but a vital and exciting reality. Each case-study (and there are 13 of them, including a checklist for multi-cultural schools) has 'overview', 'purpose' and 'background' sections enabling the reader to see how any particular scheme fits into the school in which it is taught as well as into the spectrum of World Studies. The examples are drawn from courses, such as Learning about India and World Studies in the Sixth Form; from projects, such as an Afro-Caribbean event and a trip to Tanzania; and an across the curriculum approach. This last is particularly relevant in the current UK debate over the curriculum for it not only shares in

the kind of literacy across the curriculum approach but enables progress to be made where economic constraints hinder the introduction of extra 'subjects'.

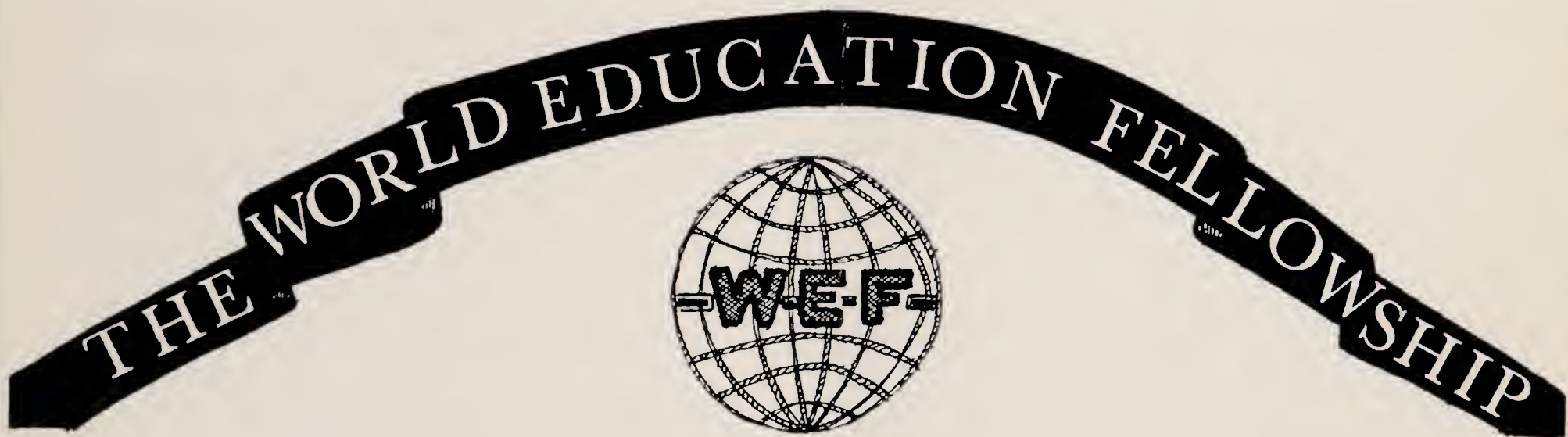
The final section — a checklist of general objectives for World Studies offers an ideal agenda for Derek Heater's theoretical debate.

What of the positive images? Are there the means to dispel the Oxfam and Tarzan versions? What is certainly here is the reporting of sound practice for others to emulate, adapt and be inspired by. The final verdict may well lie with one or other of these quotations.

'There is an Indian family who own the shop around the corner, and although I was quite friendly with them before I started this work, I am much closer now.' (Ideas into Action).

'Black people came to our country. The question is will they stay or go' (11-year-old white boy — 'Positive Image').

COLIN HARRIS



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WORLD STUDIES BULLETIN
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